AN

APPEAL

TO THE

SCRIPTURES, &c.

AN

APPEAL

TO THE

SCRIPTURES IN GENERAL,

ON THE

UNIVERSALITY

OF

DIVINE LOVE TO MAN,

AND THE UNIVERSAL EXTENT OF OUR

SAVIOUR'S DEATH.

By WILLIAM KINGSFORD.

His tender mercies are over all his works. DAVID.
God is not willing that any ſhould periſh. PETER.
Jeſus Chriſt taſted death for every man. PAUL.
He is the propitiation for the ſins of the whole world. JOHN.

LONDON:

PRINTED FOR THE AUTHOR: SOLD BY J. BUCKLAND, PATER-NOSTER ROW, J. PHILLIPS, GEORGE-YARD, LOMBARD-STREET, W. ASH, LITTLE TOWER-STREET; AND T. SCOLLICK, CITY-ROAD.

MDCCLXXXVIII.

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INTRODUCTION.

A PAMPHLET was lately put into my hands, written by the Rev. William Button, entitled Remarks on a Treatiſe, entitled, the Goſpel of Chriſt, worthy of all acceptation, &c. By the Rev. A. Fuller.

I obſerved in the Preface, the following quotation from Dr. T. Goodwin: It concerns every Miniſter of the "Goſpel to put a ſtop to every opinion that "hath the leaſt tendency to Arminianiſm. We are "not as idle ſpectators, to ſtand by with patience to "ſee the truths of the Goſpel either openly invaded, "or ſecretly ſupplanted; but as long as we are able to "frame a thought, or hold a pen, it is our duty to "make a vigorous oppoſition." This, I ſuppoſed, Mr. Button intended to make the rule of his conduct, and would have all other Miniſters regard it as the ſtandard of their's. I was rather at a loſs to know how this could be, ſince many Goſpel Miniſters believe the doctrines of Arminius to be ſcriptural: and revolving it over in my mind, I could ſolve the difficulty no other way, than by ſuppoſing that Dr. Goodwin, and Mr. Button, did not allow thoſe that preached any opinion, that had the leaſt tendency to Arminianiſm, to be Goſpel Miniſters. From hence I was led to think that Mr. Button, and ſome others, of his ſentiments, intended to monopolize that ſacred title intirely to themſelves. This, I confeſs, did not meet my approbation; I therefore haſtily concluded, that the Arminian

Miniſters ought to prevent it; and to reverſe part of this paragraph, and ſay, it concerns every Miniſter of the Goſpel to put a ſtop to every ſentiment, which hath the leaſt tendency to Calviniſm, &c. &c. Yet upon further conſideration, I thought it did not become the Miniſters of the meek and lowly Jeſus, to follow the example of Simon, and give out that themſelves were ſome great ones, Acts viii. 9. or that of the great Caiaphas, who could ſo proudly ſay, to his contemporaries, "Ye know nothing at all."

Wonderful man! how profound his knowledge, yet how little did he know that after ages would produce others as wonderful!—

Or that of Antichriſt, in monopolizing the right of ſaying what truth is: and the ſacred title of Goſpel Miniſters, and ſetting up themſelves as infallible, and deſpiſing others. All which is contrary to, and inconſiſtent with the ſpirit of Chriſtianity; therefore I thought it moſt adviſable to let the Calviniſtic Miniſters enjoy their uſurpation alone; and for ours ſtill to continue the humble imitators of the bleſſed Jeſus, and to enforce and defend their doctrines by the authority of the word of God, which is vaſtly in their favor.

And inſtead of ſtanding up for the dignity of their perſons, I thought I had better content myſelf with endeavouring to aſſiſt them in ſtemming the torrent of parſonic pride, by uſing my endeavours to perſuade my *lay-brethren* to ſearch the word of God for themſelves, or elſe to attend to thoſe paſſages of it, which I might collect together for their more ſpeedy peruſal. Content myſelf did I ſay? yes, I may be well content, even to eſcape, as Baruch did, with having my roll cut to pieces, and burnt, Jeremiah xxxiv. 23. For if thoſe great

great men can treat theſe labourers in God's vineyard, who breathe the very ſpirit of their meek maſter, with ſo much contempt; with what enormous diſdain will they look down upon a poor illiterate layman? Alas! thought I, if I attempt this, and urge a thouſand arguments to ſupport it, one of theſe great champions might overthrow them all, if he ſhould move a ſimilar weapon to that which Sampſon made uſe of, to ſlay one thouſand Philiſtines.—But notwithſtanding all theſe diſcouragements, I determined at laſt to venture upon it, for it is commendable to follow the example of the noble Bereans, and to ſearch and ſee whether theſe things are ſo, or no:—We are to "call no man maſter upon earth (that is in ſpiritual things) for one is our maſter, even Chriſt."—It is certainly our privilege, to ſearch, and judge for ourſelves. Let us maintain our privilege, and take nothing upon truſt, but compare every man's work with the word of God. Try every doctrine by that ſtandard of truth:—"To the law and to the teſtimony; if they ſpeak not according to this word, it is becauſe there is no light in them," Iſaiah viii. 20.—My brethren, I recommend this conduct to every one of you, and I aſſure you that I have experienced great benefit and comfort from it myſelf, for it was not long ſince that I, like the fooliſh people in Elijah's time, "halted between two opinions," when I heard the Arminians declare, and enforce their ſentiments, I concluded the truth was with them. When the Calviniſts proclaimed theirs, I thought they muſt be right. In this dilemma, I determined to purſue the very conduct I now recommend to you. I committed myſelf to the guidance of him who only can lead us into all truth, and ſearched his word from the begin-

ning to the end of it. And upon ſumming up the evidence of the paſſages, I found thoſe which ſpake of the univerſal extent of the death of Chriſt; and of the free, gracious, and generous intentions of God towards all men, to be numerous, clear, and undeniable; and ſo very full and expreſſive of the purpoſe of God, that a *way-faring man, though a fool* in the eyes of the great and wiſe, may underſtand them.

And on the contrary, I could find none that confined the extent of the death of Chriſt to only a number, or part of the whole.—And but very few that ſeemed to favour the doctrines of perſonal, unconditional election, and reprobation, and theſe few were ſo far from being plain, and expreſs to that purpoſe, that they might without any perverſion, be underſtood in a different ſenſe.

Convinced by the clear light of the word of God, that a gracious God hath no pleaſure in the death of the wicked—That "he is not willing that any ſhould periſh, but that all ſhould come to repentance."—That now he "commandeth all men, every where to repent."—That he willeth all men to be ſaved, and to come to the knowledge of the truth."—And that "whoever will, may take of the water of life freely."—That Jeſus Chriſt "died for all men"—"gave himſelf a ranſom for all"—"taſted death for every man," and ſo on. Convinced, I ſay, of theſe truths by ſearching into the word of God; I cannot but intreat that all my lay-brethren, who have an opportunity, will do the ſame. But as I fear many will excuſe themſelves, and decline ſuch a ſearch on account of the time and trouble neceſſary for it; I have, for their ſakes, undertaken the following work.

I have

I have alſo taken the liberty to introduce many remarks, and quotations upon the different paſſages, which I have offered for their conſideration; and to give the ſcriptural ſenſe of the words elect, and ſo on. But my deſire is that none will ſuffer their judgments to be biaſſed by any thing that I have ſaid; the pure word of itſelf ought to be their only guide; let them attend carefully, and candidly to that; to the voice of God contained in the paſſages I have collected; and then I think it more than probable, that they may be led to glorify him for his impartial love, and glorious diſplays of his goodneſs to all mankind.

And if any ſhould think that I am too harſh and ſatirical in any of my remarks, I wiſh them to remember that many of the Calviniſts are much more ſo. I have already given one inſtance of their treatment of others, and many more might be produced: But I ſhall only ſubjoin from the ſame book, one inſtance of their method of ſatirizing, being ſome verſes written by Mr. J. Ryland, jun. Had I ſeen them in a newſpaper, I might have ſuppoſed that a Deiſt had written them, and made uſe of the name of Arminius, (for they are not his ſentiments) only as a cloak, whereby he might ridicule the ſcripture, and ſome of thoſe great characters contained in it. Thus he begins:

" Ariſe ye dead," Arminius cries,
" Ariſe, ye dead, in ſin;
" Unſtop your ears, uncloſe your eyes,
" And a new life begin."

Now theſe are ſo much like St. Paul's words,—Awake thou that ſleepeſt. *Ariſe from the dead*, and

Chriſt ſhall give thee light, Eph. v. 14. that a Deiſt need only put St. Paul's name in, and then the ridicule falls upon that great and good teacher of Arminius.

" Ariſe ye dead," St. Paul doth cry,
" Ariſe, ye dead in ſin;
" Unſtop your ears, uncloſe your eyes,
" And a new life begin."

The ſecond verſe is,

" Why will ye die, ye wretched ſouls,
" Ye dead, why will ye die?
" Quicken and make your ſpirits whole,
" To life immortal fly."

This verſe ſeems to be taken from theſe ſolemn words of Almighty God. " As I live ſaith the Lord God, I have no pleaſure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways, for why will ye die, O houſe of Iſrael."

Now the people to whom this was ſpoken, were politically dead, for they were carried into captivity, as a puniſhment for their deadneſs to God and real vital religion; therefore the Lord might with great propriety exhort them, to turn from that ſtate; and aſk them, why will ye die? or why will ye continue in your preſent miſerable condition, and die eternally?

And ſhould Deiſts notice the aſſertion of Jude, who ſays, the perſons he were ſpeaking of, were twice dead; and yet it appears they were alive, and ſpots in their feaſts:—Or that beautiful parable of the Prodigal,

ſpoken

ſpoken by the bleſſed Jeſus; what a fine field will there be for ſatire. For the father gave the younger ſon, that portion of goods which was his due. The ſon abuſing his father's grace, and ſpending the talents given to him, became dead, and poor.—In this ſad ſtate, want brought on conſideration. Conſideration led him to make a compariſon between his own miſerable condition, and the happineſs of his father's ſervants, theſe influenced him to come to this reſolution; "I will ariſe, and go to my father." The father moſt graciouſly received him, and ſaid, "This my ſon, *was dead*, and is *alive again*, was loſt, and is found."

From theſe paſſages we may obſerve, that Paul calls upon ſinners to ariſe from the dead—that the Almighty calls upon the dead Jews to turn, and that Chriſt ſpeaking of the return of a dead ſinner, ſays—"And when he came to himſelf, he ſaid, I will ariſe:" And that Jude ſpeaks of ſome that were *twice dead*.—Therefore by theſe, as well as other paſſages, it appears that the dead ſinner, or the ſpiritual deadneſs ſpoken of in ſcripture, means ſomething like this—that as all men are ſinners, therefore they are all dead in the eye of the law, condemned by it, and under its curſe; "for the wages of ſin is death."

Or that ſinners are as dead to, or indifferent about, ſpiritual and divine things, as the real Chriſtian is dead to, or indifferent about the world and its pleaſures; for as the ſinner hath no anxious deſires after Chriſt and his ſalvation, but they that live in pleaſure are dead while they live, 1 Tim. v. 6. neither hath the true Chriſtian, any anxious deſires after this world, and what is called its happineſs, being "dead to ſin," 1 Peter ii. 24. "Dead with Chriſt," Col. iii. 3.

What mean ideas do ſome form of the wiſdom of God, when they repreſent him, as hardening thoſe ſinners, who were (as they ſay) literally as dead, and as hard as a ſtone before!

But if a Deiſt ſhould think, that the dead ſinners ſpoken of in the ſcriptures, were as inſenſible, and as utterly incapable of attending to the call of St. Paul —the command of the Almighty—or to come to themſelves, as thoſe muſt be who are naturally dead—no wonder if he ſhould attempt to turn ſuch improbabilities into ridicule.—And the three remaining verſes of this ſatire, as quoted by Mr. Button, ſeem alſo calculated for the uſe of thoſe that are diſpoſed to ridicule every thing that is ſacred. But as theſe are ſufficient, to ſhew their method of treating thoſe that differ from them, I ſhall leave the remainder.

Yet as I affirmed they were not the ſentiments of Arminius, that are ridiculed in them, it is neceſſary that I prove, or refer the reader to a proof of it—this he may find in Moſheim's Eccleſiaſtical Hiſtory, vol. v. p. 144. where his ſentiments on this ſubject are fully ſet forth.

The controverſy between him and the Calviniſts—and between me and the Calviniſts, is not about the neceſſity of grace to operate upon the ſinner.

But whether God works irreſiſtibly or draws them by an omnipotent operation, which they cannot poſſibly reſiſt. Or whether his ſpirit may be reſiſted, as it was by the old world, when God ſaid, "My ſpirit ſhall not always ſtrive with man," Gen. vi. 3. Or by thoſe Jews, who ſtopped their ears, and reſiſted the Holy Ghoſt, Acts vii. 51. 57.

Again,

Again, they aſſert that God begins the good work only in a ſelect number of perſons; I ſay, he begins the good work in every man that hears the Goſpel. By his ſpirit, word, miniſters, or providence; and a variety of means.—But as it is not my purpoſe to diſcuſs this point in this little piece, I here leave it.

SOME

SOME REMARKS

On thoſe PASSAGES of SCRIPTURE, which ſpeak of the DEATH of CHRIST; particularly, on ſuch as expreſs, or fairly imply, the unlimited Extent of it.

THE death of Chriſt, is the glory of the Goſpel; St. Paul ſays, "We preach Chriſt crucified"—now this among other important doctrines, included the extent of his death, that is, whether it was only for a part, or for the whole of mankind; and this he mentions as being one part of the Goſpel truth, 2 Cor. v. 14, 15. Now as Paul thought this matter worth preaching, no doubt but it was a thing of ſome importance—therefore I think myſelf countenanced in endeavouring to ſearch out, and diſplay this great truth—and may the God of all truth illuminate my underſtanding with his heavenly light; and repleniſh my memory, with the beſt of things; and lead me in the right way.

The doctrines taught by Jeſus and his Apoſtles are contained in, and to be proved from, what is juſtly called the word of God; which is, "a ſure word of prophecy, whereunto we do well that we take heed, as unto a light which ſhineth in a dark place," 2 Peter i. 19.—In this, every thing neceſſary for the ſalvation of men, is ſo plainly declared, that, "the way-faring man, though a fool, ſhall not err therein,"

Iſaiah

Iſaiah xxxv. 8. Here then we are to ſearch for this truth, and not in the works of the learned—nor in the cunningly deviſed fables of men; for there are ſome, as Mr. Robinſon juſtly obſerves, "moſt of whoſe divinity lies before the firſt chapter in Geneſis." *—And theſe will tell us that there was an eternal council in heaven, held by the Trinity, to conſider about man's ſalvation; when the Father covenanted to give a certain number of mankind to the Son, and the Son agreed to die for them; and that it is only for this fixed determined number of perſons that he died.—But as the word of God no where declares, that there was a council held in heaven for this purpoſe; and as Paul declares to the Meletian elders, that he had not ſhunned to declare the whole council of God, and yet makes no mention any where of this council; therefore, unleſs it can be proved, that Paul left the account of this council behind him, as he did his cloak at Troas; or that an angel has been ſent from heaven to reveal it, ſince the word of God was given: I cannot but conclude that the relation of this matter, is nothing better than a fable cunningly deviſed by men.

What mean ideas do theſe people form of an all-wiſe God, to think it "poſſible for Almighty God to have a pauſe, a difficulty, a ſecond thought, or to need an aſſiſtant; as if ſuch ſimilitudes as were taken from contracts among men, to let down a great ſubject into the little minds of the children of men, could poſſibly be applied, literally and properly to him who is neceſſarily *exalted above all bleſſing and praiſe*." †

* See his ſixteen Diſcourſes lately publiſhed, p. 253.

† Ibid.

Again,

Again, theſe people ſay, that if Chriſt died for all, then he died in vain, for all will not be ſaved.—But had they been as well acquainted with the Bible, as they pretend to be with what was done before that was written, they might have found an anſwer to this; —for Iſaiah propheſying of, or, perſonating Chriſt, ſaid, "I have laboured in vain, have ſpent my ſtrength for nought, and in vain; yet ſurely my judgment is with the Lord, and my work with my God. And though Iſrael be not gathered, yet ſhall I be glorious in the eyes of the Lord." From hence it is plain that God expected that the labour, preaching, and death of Chriſt would be to great numbers, as vain, and as nought—for even his elect people, the Jews, who were the firſt he attempted to gather, and ſave, would not be gathered and ſaved by him: Yet notwithſtanding this, he was glorious, and his undertaking acceptable in the eyes of his God.

Iſaiah xlix. 4. 5.

Indeed, by the ſame method of reaſoning they may ſay that our gracious God and Saviour never had any of their gracious deſigns, and kind intentions towards the children of men, fruſtrated. But we know to the contrary, for the Lord ſpeaking of his choſen of old, ſaid—"What could I have done more to my vineyard, that I have not done in it? wherefore when I *looked* that it ſhould bring forth grapes, brought it forth wild grapes."—From hence it is plain, that God had done his part, or every thing that was neceſſary to enable them to bring forth good fruit, and he *looked*, or waited for it; but alas! his end was not anſwered, and his labour in a great meaſure was rendered fruitleſs by them; therefore he threatens to puniſh them.

Iſaiah v. 4.

And

2 Chron. xxxvi. 15. " And the Lord God of their fathers ſent to them by his meſſengers, riſing up betimes and ſending; becauſe 16. he had compaſſion on his people, and on his dwelling place.—But they mocked the meſſengers of God, and deſpiſed his words, and miſuſed his prophets, until the wrath of the Lord aroſe againſt his people, till there was no remedy."—Now here it is declared, that the gracious words of God were deſpiſed, and certainly God did not ſpeak them to be deſpiſed, but that they might be regarded.—His Prophets were alſo miſuſed—and all the glorious means he was pleaſed to make uſe of, to reclaim, and bring them to a ſenſe of their duty, and of their real good—were diſregarded by them, and proved in vain.

Again, they may ſay, God's commandments to the Jews were in vain—that his word was given in vain—that the law written in the hearts of the heathens was in vain, ſince theſe things were diſregarded by thoſe he gave them to—and there are many ſuch expreſſions as the following in the ſcriptures, which plainly imply that the end and deſign of God towards man, is often fruſtrated, and rendered in vain by many.

Pſalm lxxxi. 13. " O that my people would have hearkened unto me."

Iſaiah lxv. 2. " I have ſpread out my hand all the day long, to a rebellious people."

" He came to his own, but his own received him not."

" Behold theſe three years I come ſeeking fruit, and find none."

" How oft would I have gathered you and ye would not."

N. B. This and other objections of a like nature, are anſwered in the Rev. Mr. Weſley's Extracts, from

from Dr. Whitby's Diſcourſes on the five points in the Arminian magazines, vol. 8 and 9, particularly vol. 9. p. 634, &c.

Let me illuſtrate the caſe by a circumſtance that happened in my nighbourhood. A certain man gave by his will the rents of a parcel of land, and directed that the truſtees ſhould annually diſtribute it amongſt * all the poor in the pariſh; they, agreeably to the will of the donor, ordered a proportion of it to be given to one, who was then reduced to want by the decline of his buſineſs; and conſequently had a right to the gift. Yet notwithſtanding his need of it, and the many perſuaſions that were uſed to induce him to accept of it; he obſtinately refuſed it, not being willing to be thought an object of charity.—Now can any man juſtly ſay, becauſe he refuſed the benefit that it was not intended for, and given to him by the will of the donor, as well as to the reſt, or that becauſe he refuſed it, the donor's gift was in vain.

And as the laſt will and teſtament of our bleſſed Saviour expreſsly declares, that he taſted death for every man; can any with propriety aſſert, that the benefits thereof are not intended for all, becauſe there are ſome that refuſe to receive them?

* Dr. Whitby uſes this ſimilitude: Suppoſe a Prince, whoſe ſubjects had rebelled againſt him, ſhould, through the interceſſion of his beloved ſon, promiſe pardon to as many of them as would aſk pardon in his ſon's name, and promiſe to be obedient ſubjects for the future; would this procure an actual pardon for any of them till they had performed theſe conditions, or would it ever do it for them who wilfully refuſed to perform them?*

* Arm. Mag. vol. ix. p. 6.

And

" God hath concluded them all in unbelief, that he might have mercy upon all."

John iii. 14. Jeſus ſpeaking of his death, ſays—as Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of man be lifted up—that is, to anſwer the ſame or ſimilar purpoſes—for as all that were bitten by the fiery ſerpent, were directed to look to that which Moſes had lifted up, as the way, or means which God had appointed for their cure; ſo all ſinners are now directed to be looking unto Jeſus, as the way, and means appointed for their cure and ſalvation.

And as it was the promiſe of God, that every one that was bitten, when he looked upon that, ſhould live.

——15. So hath he now aſſured us, that whoſoever believeth in Chriſt ſhall not periſh, but have everlaſting life.

Iſaiah lxv. 22. Agreeable to that invitation, look unto me, and be ye ſaved, all ye ends of the earth.

John vi. 10. For this is the will of God, that every one that ſeeth the Son, and believeth on him, may have everlaſting

Heb. x. 10. life—by the which will we are ſanctified through the offering of the body of Jeſus Chriſt, once for all.

Rom. v. 6. In due time Chriſt died for the ungodly. The word ungodly, includes all thoſe that do not fear, or obey God; thus all the ungodly of old were deſtroyed by the flood, and all the ungodly in Sodom were deſtroyed by fire; and made an example to thoſe that after ſhould live ungodly, 2 Peter ii. 5. The Calviniſts readily grant, that what the Apoſtle ſays in Rom. v. 6. may be underſtood in the moſt extenſive ſenſe, viz. that *all* are gone out of the way—that every mouth will be ſtopped—that all the world

may

may become guilty before God—that all have ſinned, and ſo on; conſequently they allow that all are ungodly; why then can they not allow that Chriſt died for all the ungodly?

But though Jeſus died for all the ungodly, yet many of them will ſlight and reject the gracious purpoſes, or benefits of his death, and count his croſs fooliſhneſs; therefore he will juſtly come, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard ſpeeches which ungodly ſinners have ſpoken againſt him, Jude 15.

Deſtroy not him with thy meat for whom Chriſt died. Here Paul cautions the Roman Chriſtians to be careful, leſt by their conduct, they cauſe the deſtruction of their brother for whom Chriſt died. And a learned expoſitor * acknowledges, that the Greek word here rendered *deſtroy*, denotes utter deſtruction. Rom. xiv. 15.

And Paul ſays in his advice to the Corinthian, Chriſtians, to "take heed leſt they offend each other; through thy knowledge ſhall the weak brother periſh, for whom Chriſt died"—plainly telling them that they may periſh, though Chriſt died for them. Cor. viii. 11.

For the love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for all, then were all dead. 2 Cor. v. 14.

And that he died for all, that they which live ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again. ——15.

Who gave himſelf a ranſom for all, to be teſtified in due time. 1 Tim. ii. 6.

* Mr. Henry upon this paſſage.

Heb. ii. 9. That he by the grace of God ſhould taſte death for every man.

1 John ii. 2. And he is the propitiation for our ſins; and not for ours only, but alſo for the ſins of the whole world.

The beſt explanation of theſe five paſſages that I have met with, is contained in a piece lately publiſhed; entitled, Obſervations on the Rev. Mr. Andrew Fuller's late Pamphlet, &c. in nine letters. I ſhall therefore quote the author's own words as they are contained in the eighth letter, beginning at the ſeventy-fifth page; with a few remarks of my own interſperſed among them.

I know it has been ſuggeſted, that "the word *all* does not ſtrictly mean *all men*, without exception; and if it did, Chriſt might die for all men, and not with a view to their ſalvation." To this I anſwer,

1ſt. "It is certain the limited extent of our Saviour's death is never expreſſed in ſcripture at all. It is equally certain, and will, on all hands be allowed, that the unlimited or univerſal extent of it is there expreſſed; whatever be meant, it is, in the letter of it, expreſſed in unlimited terms." Now is it not ſurprizing, that the bleſſed God ſhould be ſuppoſed to indite a book for the inſtruction of plain men, on the moſt important ſubjects; and yet ſhould expreſs himſelf in the letter of his word, different from his real meaning? For inſtance, is it likely that God ſhould mean to inform us, that his Son only died for a part of mankind, when his word never expreſſes any ſuch thing? On the other hand; is it reaſonable to ſuppoſe, that he ſhould uſe terms, which at leaſt naturally expreſs, and may at leaſt without any force be explained as intending, that Chriſt died for all men; when yet he means quite the

the contrary? Is ſuch a ſuppoſition honorable to God? Is is honorable to ſcripture? Is it ſafe for man?

2d. It is evident, and, I think, generally allowed on both ſides, that the paſſages now in queſtion may be fairly explained according to their natural conſtruction, in the univerſal ſenſe I here venture to give them. Conſider theſe paſſages as detached from the reſt of ſcripture; lay aſide ſyſtems, diveſt yourſelf of prejudice, conſider yourſelf as one who only wiſhes to know what ſenſe the words themſelves hold forth; and I believe very few will venture to deny that the meaning I wiſh to contend for, is as natural as any other; if not the moſt natural of any we can put upon them.

Now it is a conſtant well-known rule of interpretation, univerſally approved, that "we are to take every paſſage in its literal and obvious ſenſe, unleſs that ſenſe be contradicted by ſome other paſſage or paſſages, or be contrary to the ſcope of the writer, or involve ſome abſurdity in it, or the like." And I freely confeſs to you, Sir, that after much thought on the ſubject, I have not been able to diſcover any of theſe difficulties in the way of applying theſe paſſages to the univerſal extent of our Saviour's death, according to the native and literal ſenſe of the terms uſed.

And indeed it would appear very ſtrange to me, that theſe terms ſhould be ſo frequently uſed, and ſo evidently expreſſive of the univerſality of Chriſt's death, and ſhould, nevertheleſs, be proved to mean no ſuch thing; and that Chriſt only died for a part of mankind, which is never expreſsly mentioned once. But I never yet could find any ſatisfaction, or feel any great force in the arguments which have been made uſe

of to prove this; whatever I may do in time to come.

3dly. Page 77. "Theſe paſſages not only may, but it ſeems clear to me that they muſt, at leaſt ſeveral of them, muſt be ſo explained and underſtood, as to teach us that Jeſus died for all men, without exception. "If Chriſt," (ſays the Apoſtle, in the firſt of them) "died for all, then were all dead." That all men were dead, "dead in treſpaſſes and ſins," is allowed on all hands; and few will deny that this is the ſenſe of the Apoſtle's words. Now, is it not natural? Is it not neceſſary to make the all in the former clauſe, as extenſive as the all in the latter? Is there any cogency in arguing thus? "Chriſt died for all that believe, or for all the elect; "therefore all mankind were dead." Can the truth of the latter clauſe be demonſtrated from the former? But conſider both in the univerſal ſenſe, and all is clear. Chriſt died for all "mankind; therefore all mankind were dead," were in a ſtate of ſpiritual death; otherwiſe there would have been no neceſſity that Chriſt ſhould die for them. This argument is bright and ſtrong, and the evidence of its truth irreſiſtible.

In the next verſe, he reaſons thus: "And that he died for all, that they which live, "ſhould not live to themſelves, but to him that died for them, and roſe again." If Chriſt had only died for a part of mankind, how naturally would the Apoſtle have expreſſed it here; but inſtead of that, he not only expreſsly ſays, "he died for all; but as if it had been his deſign to obviate any difficulty or objection that might ariſe in the minds of his readers, he ſubjoins a clauſe, which appears to me to oblige us to underſtand the word

word all in its literal and extenſive ſenſe, "He died for all, that they who live," who are recovered from the ſtate of ſpiritual death to ſpiritual life. The diſtributive, *they who*, moſt clearly intends that part of the all for whom he died. Thus propriety of ſpeech requires us to underſtand him. Thus the ſame diſtributive ſignifies, and is always underſtood in other places. "They who were bidden, Matt. xxii. 3. are thoſe of mankind among the Jews, to whom the Goſpel had been preached, before the promulgation of it to the Gentiles. The ſame may be ſaid of Luke xiv. 24. "Thoſe men which were bidden." Again, Matt. xxv. 10. "They that were ready," are thoſe of the virgins, who "took oil in their veſſels with their lamps, verſe 4. You have the ſame diſtributive in John twice, v. 29. and a thouſand ſimilar inſtances, in all good writers, which force conviction upon my mind, that if the Apoſtle wrote ſenſe, Chriſt died for all mankind."—and page 78.

And how can the Calviniſt read it, that he died only for the elect, that they of the elect, which live, and ſo on? for that implies ſome of the elect will not live, which is contrary to their doctrines.

Page 79. "In the ſecond text mentioned, 1 Tim. ii. 6. We are told, that "Chriſt gave himſelf a ranſom for all." The Apoſtle has uſed the word all ſeveral times in the foregoing verſes;—"all men"—"all that are in authority"—"all godlineſs and honeſty," verſes 1, 2. Certainly theſe are to be underſtood univerſally.

We are to pray for all men, otherwiſe how can we pray for any? for how ſhall we know whom we are to pray for? And why ſhould we pray for one more

than another?—We are to pray for all in authority for the ſame reaſons; and undoubtedly, the Apoſtle wiſhed to live ſtrictly, and properly, and literally, in all godlineſs and honeſty.—Now can any thing be more natural than to underſtand the word in the ſixth verſe, in the ſame extenſive ſenſe? beſides, does not the argument of the Apoſtle require this interpretation? for the aſſertion, v. 6. is a reaſon aſſigned for the advice given, v. 1, 2. But is there any force in the argument, "Pray for all, becauſe Chriſt died for a part, for ſome of all ſorts?"

If, on the other hand, the alls throughout the period, be equally extenſive, then the argument is ſtrong, and comes to the mind with a ſweet encouraging force, "Pray for all, becauſe Chriſt has died for all;" and therefore you may be aſſured that bleſſings are provided for all, and ready to be imparted to all. Our Saviour, in dying for all, has left us the glorious example of univerſal love, by his death, which we are to imitate in our prayers. The paſſage viewed in any other light than this, appears to me, I freely own, inſipid and inconſequent. Viewed in this light, it appears beautiful, cogent, conſiſtent, and worthy of an Apoſtle.

As to Heb. ii. 9. It may be granted that the connection in which the text ſtands, does not afford ſuch full evidence that it is to be underſtood in the univerſal ſenſe. But if you, Sir, conſider, that this is the firſt and moſt obvious ſignification of the words, "every man"—that there is nothing in the context which neceſſarily oppoſeth this ſenſe of the words—that this ſenſe of the words perfectly accords with other paſſages that ſpeaks of the extent of our Saviour's death—and that it is not contradicted by any one

one paſſage of ſcripture; I think you muſt agree that it is moſt natural, moſt ſcriptural, and conſequently moſt ſafe, to underſtand it as intending all mankind. To which I add, that the Apoſtle ſpeaks of the death of Chriſt, as magnifying and diſplaying "the grace of God."—"That he by the grace of God, ſhould taſte death for every man." Now it is undoubtedly a greater inſtance of the grace of God, that Jeſus Chriſt ſhould die for all, than only for part of mankind; and therefore this is an argument of no little force in favor of that ſenſe of the paſſage, which I here plead for.

The fourth, and laſt text, which I in this view, briefly remark upon, is, 1 John ii. 2. "He;" (Chriſt) "is the propitiation for our ſins, and not for ours only, but alſo for the ſins the *whole* world." That the Apoſtle here by our ſins, means the ſins of believers in general, is, I think, undeniable, and in the common courſe of our miniſtry, when men are not heated with controverſy, this is the ſenſe generally exhibited to mankind of this paſſage; the queſtion then will be, what is meant by the *whole* world. Upon this I obſerve,

1ſt. That it is confeſſedly by far the moſt natural to underſtand it of all mankind, except thoſe which in the ſame place, are diſtinguiſhed from this whole world, and I think no one will pretend that this explication is againſt the ſcope of the place, or the context; or that it is expreſsly contradicted by any other text of ſcripture.

2dly. I think no one will pretend that there is any other paſſage in which the words whole world ſignify the elect; or thoſe that believe, or thoſe that are

ſaved,

ſaved, or any thing contradictory to the ſenſe I here give of the words.

3dly. It is the common practice of this Apoſtle John, to keep up an evident diſtinction between the church and the world—believers and the world. And wherever a ſimilar diſtinction is found in any other part of his writings, I think it is allowed on all hands, that it is to be explained in the ſenſe I here plead for. Now there is certainly no better rule of interpretation, than to examine other paſſages of the ſame writer, where he uſes the ſame or ſimilar expreſſions and explain the paſſage in queſtion, in conformity to other expreſſions of the like kind.

4thly. In this ſame epiſtle, the ſame diſtinction is made, (Chap. v. 19.) and underſtood in this very ſenſe, by thoſe I am now unfortunate enough to differ from. If it be ſo underſtood there, why not here? All theſe arguments convince me that the Apoſtle by we and our, means believers; and by the whole world, all mankind beſides; and conſequently that the text now before me is an evident proof, that Chriſt died for all mankind, without exception.—But there is a ſhort letter lately wrote by Scrutator to Reſponſor, in which the author treats this text more largely. To this I venture to refer you.

As to the ſuggeſtion, that "though Chriſt died for all, yet it was not with a view to their ſalvation," I think it is enough to ſay, "He gave himſelf a *ranſom* for all;" and "as the propitiation for the ſins of the whole world." So that in order to know in what ſenſe Chriſt died for all, we have only to underſtand the meaning of *ranſom* and *propitiation for ſin*.

Fourthly,

Fourthly. It appears to me that the univerſality of our Saviour's death is taught in thoſe paſſages which make an evident diſtinction between thoſe he died for, and thoſe who partake of his ſalvation; or if he died for thoſe only who are *ſaved*, this diſtinction would be quite unneceſſary, and I think without meaning too. I mention ſome of theſe paſſages, John iii. 16. "God ſo loved the world, that he gave his only begotten Son, that *whoſoever* believeth on him ſhould not periſh, but have everlaſting life." Here the world, that is, mankind in general, and without limitation or reſtriction are mentioned as the objects of divine love, as that love is diſplayed in the gift of Chriſt. But the bleſſing of eternal life is made the portion of thoſe who *believe*, and theſe are diſtinguiſhed from the world whom *God ſo loved*, by the diſtributive word whoſoever. The like may be obſerved in the 18th and 36th verſes of the ſame chapter.—This truth is demonſtrated with peculiar, I had almoſt ſaid reſiſtleſs evidence, in the parable of the marriage feaſt, Matt. xxii. 1—11. The oxen and fatlings are killed, repreſenting goſpel proviſions that are made for the Jews, who made light of theſe bleſſings, and on that ground they are invited to the marriage, ver. 4, 5, 8. and yet none are repreſented as partakers of this heavenly proviſion, but thoſe gathered in from the "highways and hedges," ver. 10. "and the wedding was furniſhed with gueſts."

There are ſeveral more ſubſtantial arguments and corroborating proofs, that this is the genuine meaning of the paſſages in queſtion, in the remaining part of this letter, to which I refer the reader.

Dr.

Dr. Whitby hath more particularly conſidered and compared the paſſages in which the term world occurs, and as he afterwards ſays, ſo I think that he hath ſhowed that in the ſcripture, and more eſpecially in the writings of St. John, the world, or the whole world, doth never ſignify the elect only, in oppoſition to the wicked of the world; but ſtill the wicked of the world, to the faithful Chriſtian. See Extracts from his Diſcourſes on the Five Points in the Arm. Mag. vol. ix. p. 178 to 184. And though ſome Calviniſts ſay, that the phraſe *the whole* world in this place means only the elect, or a world within a world*—yet if they obſerve the ſame rule of interpretation, which they may do with equal propriety. When ſpeaking of ſuch paſſages as the following—the Father hath ſent the Son to be the Saviour of the world—he is the true light, that lighteth every man that cometh into the world, &c. &c. they ought in juſtice to tell us, that they would not have us ſuppoſe that the Son is the Saviour of the whole world of the elect—or that he lighteth every one of the elect world—no, it means a world within a world, that is ſome or a part of the elect, becauſe at another place it is ſaid, the "world is gone after him," and we know that the whole elect world were not gone after him. Again, the devil is called the prince of this world; and as the ſcripture does not inform us that there are two worlds here below, we may apply their rule of interpretation to this paſſage, and then conclude that the world here ſpoken of is not the whole world,

* ———————— Some, "will maintain,
"The World Elect is meant—how monſtrous vain!
"What part of ſacred writ did 'ere diſcloſe,
"Where dwells this *world elect*, or whence it roſe?"
Calviniſm Exploded, p. 6.

but

but a world within a world, the world of the elect which the devil is the prince of. In ſhort, if the rule they make uſe of to interpret the words *all* and *world* were a juſt one, it might well be uſed by us to deſtroy the very fabrick they intend to ſupport by it, viz. their own doctrines.

The poor have the goſpel preached unto them, ſays the lip of truth, ſurely then it was preached in a language which the poor could underſtand—for if the trumpet give an uncertain ſound, who can prepare himſelf to the battle, 1 Cor. xiv. 8. We uſe great plainneſs of ſpeech, ſays Paul, 2 Cor. iii. 12. Therefore we cannot reaſonably ſuppoſe that it was preached in words, conveying different ideas from what the ſpirit that taught or indicted it really meant.

And as the Holy Ghoſt ſays in theſe places, that Chriſt died for *all men*, *every man*, *the whole world*, &c. If the ſpirit really doth not mean as it ſpeaks here, how can we tell what it means at other places? As, that "every mouth may be ſtopped, and all the world become guilty before God," Rom. iii.—That the Lord cometh to execute judgment upon all, and to convince *all* that are ungodly among them, of *all* their ungodly deeds, &c. Jude 15.—may not the ſinner comfort himſelf, by concluding that it means only the leſſer part of the world, ſome of the ungodly, and ſome of their ungodly deeds, therefore he ſtands a chance to eſcape?

Indeed, the Calviniſt may with equal propriety aſſert, that when God ſaid every one of the ſerpent-bitten Iſraelites that looked, ſhould live—and Paul ſaid that, *all* our fathers were under the cloud, and *all* paſſed through the ſea; and were *all* baptized unto Moſes, in the cloud and in the ſea; and did *all* eat the

the ſame ſpiritual meat; and did *all* drink of the ſame ſpiritual drink, &c. 1 Cor. x. 1, 2, 3, 4. that they meant by *every one*, and all, only ſome of all ſorts.

1 Peter iii. 8. Chriſt alſo hath ſuffered for ſins, the juſt for the unjuſt, that he might bring us to God.

The Calviniſts readily admit that all men are unjuſt; that there is none righteous, no not one; and why cannot they admit that Chriſt ſuffered for them all, as the ſcripture aſſerts at other places?

2 Peter ii. 1. Peter here informs them to whom he wrote, that there would be ſome, "Falſe teachers, who privily ſhall (or will) bring in damnable hereſies, even denying the Lord that bought them."

How expreſs is this language, as it moſt plainly declares, that ſome of thoſe that Chriſt bought, or ſhed his precious blood for, will not be ſaved? for as Peter adds, they "will bring upon themſelves ſwift deſtruction.

Col. i. 20. And having made peace through the blood of his croſs, by him to reconcile *all* things (not the leſſer part) unto himſelf, by him I ſay, whether they be things in earth, or things in heaven.

Rom. i. 4. 9. For to this end, Chriſt both died and roſe, and revived, that he might be Lord both of the dead and living.

Matt. xx. 28. The Son of man came to give his life a ranſom for many.

—xxvi. 28. For this is my blood of the New Teſtament which is ſhed for many.

Rom. v. 19. For as by one man's diſobedience many were made ſinners; ſo by the obedience of one ſhall many be made righteous.

So

So Chriſt was once offered to bear the ſins of many. Heb. ix. 28.

The Calviniſts ſometimes bring ſuch paſſages to prove, that Chriſt did not die for all; but may they not as well prove that he ſhed his blood only for his Apoſtles, becauſe Luke tells us, that Jeſus ſaid to them, "This cup is the New Teſtament in my blood, which is ſhed for you," xxii. 20. And Paul expreſſes himſelf after the ſame manner in his account.—And almoſt a child can tell us, that as Jeſus died for, and gave himſelf a ranſom for all, he moſt certainly died for many, and for any or every part of that all.

Dr. Whitby obſerves, "That there is no inconſiſtence betwixt dying for many and for all, is evident from this conſideration, that even in the ſame chapter, the Apoſtle ſaith, that by the one ſin of Adam many died, Rom. v. 15. And *all died*, ver. 12. *Many were made ſinners*, ver. 19. And *all ſinned*, ver. 12. *By the obedience of one ſhall many be made righteous*, ſhall be juſtified, ver. 19. And that *by the righteouſneſs of one, the free gift came upon all men to juſtification of life*, ver. 18. That in the ſame Epiſtle, in which it is ſaid, *Chriſt bore the ſins of many*; it is expreſsly ſaid, *he taſted death for every man*. That the ſame ſcripture which ſaith, Chriſt gave his life a *ranſom for many*; ſays alſo, that *he gave himſelf a ranſom for all*. And, laſtly that, he who ſaid, *this is my blood which is ſhed for many, for the remiſſion of ſins*; ſaid alſo, for that very reaſon, *drink ye all of it*; for it was ſhed *for you for the remiſſion of ſins*. Since therefore, all men certainly are many, though many are not neceſſarily all; ſince what is in ſome few places ſaid of many, is not only in more, but in the ſame places, ſaid of all; it is certain

tain that Chriſt cannot be ſaid to die for any excluſively of all, but only that he died for many in a ſenſe conſiſtent with his dying for all men. And as the words of the Prophet Daniel, *that many ſhall ariſe from the dead*, do not contradict the truth of thoſe manifold aſſertions of the New Teſtament, *that all men ſhall ariſe*: and the words of the Apoſtle, *that in* Adam *many died, and many were made ſinners*; do not thwart the words of the ſame Apoſtle, ſaying in the ſame place, *that in* Adam *all men died, and were made ſinners*; ſo neither can thoſe words, *Chriſt died for many*, contradict the truth of thoſe more numerous expreſſions, "*that he died for all.*"*

John x. 15. I lay down my life for the ſheep.

Epheſ. v. 25. Chriſt alſo loved the church, and gave himſelf for it.

The Calviniſts bring theſe paſſages to prove, that Jeſus died only for his ſheep and his church. But the words intimate no ſuch thing; others, by the ſame rule may attempt to prove that he died only for Paul, becauſe Paul ſaid Chriſt loved me, and gave himſelf for me, Gal. ii. 20. But as this is no proof at all that he died only for him, neither are the others that he died only for them.

And any man diveſted of prejudice will allow, that as it is poſitively declared that he died for all, for every man, it might truly be ſaid that he died for his ſheep, his church, which are only a part of that all.

Dr. Whitby obſerves, "In none of theſe places is it ſaid that Chriſt died *only* for his ſheep, for his friends, or for his church; and therefore none of them ſay any

* See Extracts, Arm. Mag. vol. ix. p. 66.

thing

thing in contradiction to our aſſertion. I therefore thus retort the argument, he that died for his friends, and for his enemies, died for all; but Chriſt died for his friends, and for his enemies; for when we were enemies, Chriſt died for us; *ergo*, he died for all. Again, he that died for the church of God, and for the unrighteous, that he might bring them to the church of God, died for all; but Chriſt died for the church of God, and *for the unrighteous, that he might bring them to the church; for the juſt died for the unjuſt, that he might bring us to God; ergo, he died for all.**

And if the ſacrifices under the law were appointed for the cleanſing of the whole Jewiſh nation; how is the ſacrifice of Chriſt undervalued, when it is ſaid that the whole Jewiſh nation, or that all mankind cannot be cleanſed by it?

And if theſe ſacrifices were typical of Chriſt, how can the type and anti-type agree; if they were intended for the benefit of that whole nation; and the ſacrifice of Chriſt for only a part of it?

Dr. Whitby ſays, † We learn from *St. Paul*, that this *word of ſalvation was ſent to the whole nation of the Jews; to all them who were the children of thoſe fathers to whom the promiſe of the Meſſiah was firſt made.* Acts xiii. that to all of them this remiſſion of ſins was proffered, and therefore he muſt die for the ſins of that whole nation, of which thoſe that obtained juſtification by him were only a ſmall remnant, the reſt continuing in their unbelief, and periſhing, ſaith the Apoſtle, for their unbelief, ver. 41. Now could they periſh for not believing that remiſſion of ſins which was preached to them through him, if he never died to procure

* See Extracts, Arm. Mag. vol. ix. p. 67.

† See Extracts in Arm. Mag. vol. ix. p. 292.

it for them? Surely upon this ſuppoſition it muſt rather follow, that the Apoſtles in this declaration were falſe witneſſes concerning him, and that they who periſhed for not believing this, muſt periſh for not believing an untruth. And is it not almoſt as ſcriptural to ſay, *that Jeſus did not die for any?* as to ſay, *that he did not die for all?* for the latter aſſertion is not oftener repeated in ſcripture, than the former. The ſcriptures do not any where limit the extent of the death of Chriſt to any number of mankind leſs than the whole.

But this glorious truth that he died for all, ſhines forth ſo conſpicuouſly in the New Teſtament, that poor ſinners may run and read it with joy.

The ſuffrage of antiquity upon this doctrine may, with many, be thought to be of ſome importance; if ſo, I would juſt obſerve that Dr. Whitby ſays, Mr. Daily has copiouſly produced the teſtimonies of the antients from the firſt, to the twelfth century, and concludes thus: *Certainly I find not one man, who, during the eight firſt ages of Chriſtianity, ever ſaid expreſsly that Chriſt died only for the elect.* See Extracts in Arm. Mag. vol. ix. p. 582.

Some

Some Remarks to ſhew the Scriptural Meaning of the Terms, ELECT, ELECTION, REPROBATE, &c. And the Nature of the ELECTION and REPROBATION which they ſpeak of.

THE words called, choſen, or elect, are often uſed in the Old Teſtament, and the whole Jewiſh people are therein ſpoken of as the called, choſen, elect of God—the ſame terms are alſo uſed in the New Teſtament, where we find that both Jewiſh and Gentile believers are ſaid to be the called, choſen, or elect of God.

Now the Apoſtles being Jews, and uſed to the titles by which the Jewiſh church was honored under the Old Teſtament diſpenſation, very readily made uſe of the ſame titles, and applied them to thoſe that were converted to Chriſt, or compoſed the New Teſtament church.

I apprehend therefore that one good method to come at the genuine meaning of theſe words or titles, as uſed in the New Teſtament, is to enquire in what ſenſe, and to what extent they were uſed in the Old, though I would not be underſtood to mean that the ſtate of believers is only the ſame with that of the Iſraelitiſh nation, but very different, though they bear the ſame titles.

We find Moſes ſays to the children of Iſrael, "Because He (that is God) loved thy fathers, therefore he choſe their ſeed after them, and brought them out in his ſight, with his mighty power out of Egypt—and David calls the nation, "Ye children of Jacob, his choſen

Deut. iv. 37. x. 15.

1 Chron. xvi. 1, 3.

choſen ones.—And the Lord ſpeaking of the deliverance of the nation by Cyrus, ſays—"For Jacob my ſervant's ſake, and Iſrael mine elect, I have even called thee by thy name."

Iſaiah xlv. 4.

And it appears by the general tenor of the Old Teſtament, that the real meaning of their being his called and elect people, was becauſe God had choſen, or elected them as a nation—to put his name among them, and to preſerve the true knowledge of himſelf, the only true God upon the earth. The Lord hath avouched thee "to be his peculiar people, as he hath promiſed thee, and that thou ſhouldſt keep all his commandments."—And to make thee high above all nations which he hath made, in praiſe, and in name, and in honor, and that thou mayeſt be an holy people unto the Lord thy God, as he hath ſpoken. See alſo Deut. xiv. 2. xxviii. 1.

Deut. xxvi. 18. 19.

They were alſo ſaid to be the *called* of God, who ſaid to them, "Hearken unto me, O Jacob, and Iſrael my *called*.—When Iſrael was a child, then I loved him, and *called* my Son out of Egypt.—Now the meaning of this is, that he had called, or invited them by his meſſengers, to come out of Egypt, and to partake of all the bleſſings, and privileges, which he had prepared for his church and people.

Iſaiah xlviii. 12. Hoſea xi. 1.

Now the ſame expreſſions being made uſe of in the New Teſtament, they are to be taken in a ſimilar ſenſe. The Gentiles, as well as Jews, were then called or invited by the meſſengers of God, to leave their worſe than Egyptian bondage, and to embrace and receive the bleſſings of the Goſpel. And all that believed, and were baptized into Chriſt, were ſtiled his called, his choſen, his elect people; and conſequently,

entitled

entitled to all the bleſſings of the New Covenant diſpenſation.—For a full proof this, I refer the reader to Taylor's Key to the Epiſtles—Goadſbey's Introduction to the Romans—and the Biſhop of Lincoln's Letter to Mr. Berridge.

And it appears that the Iſraelites did forfeit their election, and were diſcarded by God.—For Jeremiah ſays, "Reprobate ſilver ſhall men call them, becauſe the Lord hath rejected them. And Iſaiah propheſying of their return from captivity, ſays, "The Lord will have mercy upon Jacob, and will yet chuſe Iſrael, Jeremiah xxxiii. 24. and Zechariah i. 17—ii. 12.—which implies, that though they were once his choſen, or elect, yet they were rejected; or as the firſt paſſage has it, were become reprobate; and as it was only their own ſins that cauſed them to be rejected, and called Reprobate; this ſhews the nature of their reprobation.—And as we know that they have now forfeited theſe bleſſings, according to the predictions of Moſes, in Deut. xxviii. Therefore their being the *called*, *choſen*, or *elect* of God, did not import an unconditional, abſolute, final ſtate of happineſs of any kind.—In like manner, Chriſtians are the *called*, *choſen*, or the *elect* of God; yet though they are branches of, or in Chriſt; if fruitleſs, God taketh them away, and they are caſt into the fire.—The choſen Paul kept under his body, and brought it into ſubjection, leſt he ſhould be a caſt-away. And he ſays to the elect Romans, "If ye live after the fleſh, ye ſhall die," viii. 13. And it may not only be ſaid that all the children of Iſrael were his *called*, *choſen*, or *elect*; but they were alſo all his *delivered*, Exod. iii. 8.—Saved, xiv. 30.—Purchaſed, Ezek. xv. 16.—Bought, Jer. vi. 30. xiv. 1.

Deut. xxxiii. 6.—Redeemed—2 Sam. vii. 23—Begotten—Deut. xxxviii. 18.—Waſhed—Ezek. xvi. 2. —Sanctified—Lev. xxii. 9, 16, 32.—They were his flock—Jer. xiii. 17.—Sheep—Pſal. lxxix. 13.—Children—Deut. xiv. 1.—Ezek. xvi. 1, 20, 21, &c. They had all the promiſe of the land of Canaan, until they forfeited it. They all eat of the ſame manna, and drank the water of the ſame rock, &c. Even thoſe ſinners againſt their own ſouls, Korah, Dathan, and Abiram, &c. were God's called, choſen, bought, redeemed, begotten, ſanctified, &c.

So in like manner the Apoſtles called Chriſtians, his delivered, ſaved, purchaſed, &c. the meaning of the terms is the ſame, though they were delivered, purchaſed, &c. by different means, or in a different way, and we find it is ſaid of ſome of them, that they would deny the Lord that *bought* them, and bring upon themſelves ſwift deſtruction.

It may be further obſerved, that it appears theſe titles, bleſſings, privileges, &c. were given to, and did belong to the whole Jewiſh nation; becauſe they were intirely the effect of God's free grace and mercy, for they did not merit them by any righteouſneſs of their own; no, they were freely given of God, and the end for which he gave them, appears to be that they might operate as motives to excite gratitude, and love in them, and produce obedience, and conſequently further happineſs; for Moſes tells them, "The Lord thy God hath choſen thee, to be a ſpecial people to himſelf; the Lord loveth you, and redeemed you out of the houſe of bondmen;" and what end was this to anſwer? Why ſays Moſes—"Know, therefore, the Lord thy God; therefore keep the commandments, and the ſtatutes,

Deut. vii. 6, 8.

—9.

—11.

ſtatutes, and the judgments which I command thee this day to do them."

So likewiſe it appears that the ſame titles made uſe of in the New Teſtament belong to all the Gentiles, as well as the Jews, that believe and are baptized into Chriſt. They are then all taken into, or included in the new and better covenant, they are then all intitled to the ordinances of worſhip, all partake of the feaſt of fat things, prepared for all people, the marriage feaſt of the Goſpel.

For the ſeed is ſown in all their hearts. Luke viii. 12. 15.—Every one hath his work appointed, Mark xiii. 34. Every one a talent or more given him, according to his ſeveral ability, Matt. xxv. 15. Every one is either a fruitful, or fruitleſs branch in Chriſt, John xv. 2.—All are grafted into the good olive, (the Jewiſh church) and ſtand by faith, Rom. xi. 17, 20.

And theſe bleſſings are given to us Gentiles, not becauſe we merited them, by any righteouſneſs which we had done; no, they all flow from the rich, free, and ſovereign love of God.—For God *ſo* loved the world, that he gave his only begotten Son, that whoſoever believeth on him, ſhould not periſh, but have everlaſting life. Thus theſe things are freely given to us by God.—And the deſign of the gifts appears to be, that they ſhould operate in, and induce us, from a ſenſe of his great goodneſs and grace, in calling and redeeming of us from our miſerable ſituation, gratefully to love, ſerve, and honor him, who hath made us his people, who were not his people, &c. For hath he choſen us, it is that we ſhould be holy, Epheſ. i. 4.

Hath he called us? it is that we ſhould walk worthy of our vocation.—Hath he bought us? it is that we ſhould,

glorify him in our bodies and ſpirits.—Hath he elected us? it is that we ſhould "give all diligence to make our calling and election ſure."

Exodus xix. 4. The Lord tells the Jewiſh people, that they had ſeen how he had brought them unto himſelf—and then declares to them, the nature of their election, ſaying, ——5. —"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye ſhall be a peculiar ——6. treaſure unto me above all people; for all the earth is mine, and ye ſhall be unto me a kingdom of prieſts, and a holy nation."—Not one word about abſolute unconditional Election to future bleſſings; no, it is all conditional, "If ye will obey my voice indeed, &c. then ye ſhall be a peculiar treaſure unto me;" then they were to make their calling and election to future bleſſings ſure.

There is not a word about the reprobation of the reſt of mankind, no, though Iſrael were to be bleſſed with greater privileges than other people; yet they alſo were God's.—"All the earth is mine—all mankind were his; he made them all of one blood, &c. that they ſhould ſeek him; feel after, and find him;" yet ſo greatly did they diſregard him, that in Abraham's days we read of only one prieſt (Melchiſedech) and beſide him only one king (Abimelech) that feared God. In Jacob's days idolatry was crept in, even unto the family of Laban, for Rachel ſtole her father's gods, Gen. xxx. 31. And a few centuries after, we find the king of Egypt could ſay, "I know not the Lord"—and ſuch was their ignorance of the true God, that Paul informs us that, "Even as they did not like to retain God in their knowledge, God gave them up to a reprobate mind," &c. Rom. i. 29. They were become

become haters of God, &c. and therefore given up by him. And then God chose the only people who retained the true knowledge of himself amongst them, to be his peculiar people above all the others, who had so greatly dishonoured him.

And we find that when this peculiar people became as wicked and filthy as the heathens, and refused to receive and believe in the promised Messiah and Saviour, that they also were cast off, and given over to their own reprobate mind, like the heathens before them. "My God will cast them away, because they did not hearken unto him, and they shall be wanderers among the nations." Hosea ix. 17.

And then God was pleased to call the Gentiles by his Gospel and grace to forsake their folly, believe in his Son, and become his elect peculiar people by faith in Christ Jesus, and all such are now entitled to all the blessings of his sons and daughters.

And when we Gentiles are so lost to his amazing mercy and love to us, as to forget these blessings, and despise his grace; when the time arrives that faith will scarcely be found on earth; the scripture gives us reason to think that God will again call in the now scattered Jewish nation, that they may be once more his people.

Thus it appears that the whole body of the Jewish nation, were God's elect chosen people; and Solomon confirmed this by saying, "Thy servant is in the midst of thy people which thou hast chosen, (elected) a great people, that cannot be numbered nor counted for multitude." 1 Kings iii. 8.—And it doth not imply that they were absolutely elected to eternal salvation; but rather that God had been pleased to be-

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ſtow upon them many bleſſings which others did not enjoy.

Again, it appears that the whole body of converts to Chriſtianity; or ſuch as Peter addreſſes himſelf to throughout Pontus, Galatia, Cappadocia, Aſia and Bithynia, 1 Pet. i. 1.—or the whole body of a church at a particular place, as, "The church which is at Babylon, elected together with you," and 1 Peter v. 13. are called the choſen or elect of God; and that not on account of their abſolute election to eternal ſalvation, becauſe the expreſſions of Peter and others, who gave them their titles, plainly imply that they might "receive the grace of God in vain;" that it was incumbent upon them to make their calling and election ſure, and that they might ſtill be caſt away.

But they are called elect, rather on account of the privileges and means of grace, which as believers they enjoyed; being placed in the way to ſalvation, and enjoying all the bleſſings which God had promiſed to believers, or to his church and people.

And all this ſhews the great harmony which ſubſiſts between the language and titles uſed in, and applicable to, both the Old and New Teſtament church.

There is alſo another kind of election ſpoken of in the Old Teſtament, viz. an election to ſome particular office or work, which I ſhall ſlightly notice, as it is eſteemed by ſome to be figurative of the election we are about to ſpeak of.

God gave Phineas his "covenant of peace," and ſays, "He ſhall have it and his ſeed after him, even the covenant of an everlaſting prieſthood; becauſe he was zealous for his God," &c. Numb. xxv. 12, 13. And though it does not appear by the wording of the promiſe

miſe or conveyance of the gift, that it was a conditional one; yet we know this everlaſting covenant was fulfilled only ſo long as his family continued obedient, for God ſaid to Eli, "I ſaid, indeed, that thy houſe and the houſe of thy father ſhould walk before me for ever;" but now the Lord ſaith, "Be it far from me; for them that honor me I will honor, and they that deſpiſe me ſhall be lightly eſteemed," 1 Sam. ii. 30.

God choſe or elected Saul to be his king over Iſrael, 1 Sam. x. 1, 24. And, "God gave him another heart; and the ſpirit of God came upon him, and he propheſied," 1 Sam. x. 9, 10. Yet becauſe he was diſobedient and rejected two poſitive commands given to him, God rejected him, 1 Sam. xv. 23.—And "the ſpirit of the Lord departed from him." xvi. 14. And the ſcripture informs us, that upon the diſobedience of Saul, the Lord "ſought him out a man after his own heart," 1 Sam. xiii. 14. It does not ſay that he took a man, and made him after his own heart, but it conveys an idea, that he choſe a perſon who appeared the beſt diſpoſed to obey him; and it ſays, I have found David a man after mine own heart, which ſhall (or will) fulfil all my will, Pſalm lxxxix. 20.—Acts xiii. 22.

And it appears that God gave a ſimilar covenant to David reſpecting the kingdom, as he had before given to Phineas reſpecting the prieſthood; but notwithſtanding this, David ſays to Solomon, "If thou ſeek him, he will be found of thee; but if thou forſake him, he will caſt thee off *for ever*," 1 Chron. xxviii. 9.

And in the New Teſtament, we read of the election of twelve men to the office of the Apoſtleſhip, "Have not

not I choſen (or elected) you twelve, and one of you is a devil?" John vi. 70.—And ſpeaking of them at another place, he ſays, "Thoſe that thou gaveſt me I have kept, and none of them is loſt, but (or except) the Son of perdition," meaning Judas, John xvii. 12. who fell by tranſgreſſion, and went to the place appointed for all that fell themſelves to do wickedly, Acts i. 25.

Having endeavoured to ſhew, as well as I am able, in what Senſe and to what Extent the Terms Elect, &c. were uſed in, or applied to the Church under the Old Teſtament Diſpenſation; and in what Senſe, and with what Propriety the Apoſtles might uſe, and apply the ſame Terms to the Church under the New; I ſhall now attempt to ſhew who the goſpel deſcribes to be now the real Elect People of God, or who it is that belongs to this Election of Grace. And alſo who they are that are deſcribed as Reprobated by it.

Acts x. 34. 35. "OF a truth, I perceive that God is no reſpecter of perſons; but in every nation he that feareth him, and worketh righteouſneſs, is accepted with him."

From hence it appears that God does not in this matter regard the mere man, or the perſon of any, conſidered ſimply as a perſon, more than that of another; but it is any one, or every one of theſe perſons that exerciſe, and cultivate that ſenſe of filial reverence to God, which appears to be placed in man; or every one that feareth and regardeth him, and in conſequence thereof, worketh righteouſneſs, that is accepted with him.

Luke xviii. 7. "And ſhall not God avenge his own *elect*, which cry day and night unto him, though he bear long with them?"

Here

Here our adorable Saviour gives a particular deſcription of God's own elect. They are praying people; they are ſuch as cry day and night unto him—there does not appear to be the leaſt idea conveyed of any thing merely perſonal, or that God looks upon any as his own elect, until they are poſſeſſed of the diſpoſitions here deſcribed.

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering." Paul here deſcribes them after the ſame manner. The elect of God are thoſe perſons that put on, or exerciſe ſuch qualifications, or diſpoſitions as theſe. Col. iii. 12.

"Hearken, my beloved brethren, hath not God choſen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promiſed to them that love him?" James ii. 5.

Here the deſcription given of them is much the ſame; the elect are thoſe who are rich in faith; thoſe that love God; thoſe that cultivate theſe graces, are his choſen elect people, and heirs of the kingdom which he hath promiſed.

"For ye are all the children of God by faith in Chriſt Jeſus." Gal. iii. 26. 27.

"For as many of you as have been baptized into Chriſt, have put on Chriſt."

Here again from theſe paſſages it appears that the elect, or the children of God, are ſuch perſons as believe in, and are the obedient followers of the Lamb of God; they are ſuch as poſſeſs diſpoſitions that are pleaſing to God.

Now from theſe paſſages, I conclude that God's own elect people in a goſpel ſenſe, are thoſe that

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"follow after *faith*, love, patience, meekneſs, &c." that "fight the good fight of *faith*," 1 Tim. vi. 11, 12. And that they are not his own elect people, until they poſſeſs that faith which placeth them in Chriſt. For as Cruden in his Concordance obſerves, "It is by means of *faith* as the condition on our part, that we come to be partakers of the bleſſings of the new covenant." It is a "faith which worketh by love," Gal. v. 6. It is not an idle, inactive, inoperative grace, but ſhews itſelf by producing in us love to God and our neighbour. It appears then, that we muſt firſt receive Chriſt Jeſus by faith, before we can have the privilege of becoming the ſons of God, or his elect people, in a goſpel ſenſe, John i. 12.

And this faith of God's elect, is the gift of God, as well as our children, our corn, &c. God not only giveth us corn to ſow, but hath promiſed that ſeed time and harveſt ſhall never ceaſe, Gen. viii. 22. But if we truſt only to God's giving us theſe bleſſings, without making a proper and neceſſary exertion of the powers and means he hath given us to obtain them, we ſhall never enjoy them; for were we not to plough and ſow our land, we ſhould not have a crop of corn, the gift of God. Suffering alſo is called the
Phil. i. 29. gift of God as well as faith. "Unto you it is given in the behalf of Chriſt, not only to believe on him, but alſo to ſuffer for his ſake."

And when the Jews aſked Jeſus this plain queſtion, "What muſt we do that we may work the works of God? John vi. 28, 29. He gives them this plain anſwer, "This is the work of God that ye believe on him whom he hath ſent," as though he had ſaid, "This is what ye have to do," viz. to believe

on

on me.* And when the jailer aſked the Apoſtles what he ſhould "*do to be ſaved*," the anſwer was, "Believe on the Lord Jeſus Chriſt," Acts xvi. 31. God giveth us the object of faith, *a Saviour*; and the evidences of it, and the means to obtain it, *his Goſpel*; for "faith cometh by hearing, Rom. x. 8.

It appears the Samaritans obtained it this way, for they ſaid unto the woman, "Now we believe, not becauſe of thy ſayings, for we *have heard him* ourſelves, and know that this is indeed the Chriſt, the Saviour of the world," John iv. 42. And Jeſus ſays, "Neither pray I for theſe alone, but for them alſo which ſhall *believe on me through their word*, John xvii. 20. And without hearing, or reading, we can no more obtain faith, than we can corn without ploughing and ſowing. I believe God graciouſly giveth to all that hear the word, both an outward and an inward ſufficiency of grace to believe. The Apoſtle John tells us, that the chief prieſts conſulted that they might put Lazarus alſo to death, becauſe (obſerve the reaſon) becauſe that by *reaſon of him* many of the Jews went away, and believed on Jeſus, John xiii. 10, 11. And God hath now "opened a door of faith unto the Gentiles," Acts xiv. 27. And if we do not believe, it is becauſe we neglect the means, and abuſe the grace given, and as Jeſus ſaid to the Jews, "Ye will not come to (that is believe in) me that ye might have life," John v. 40.

* Theſe truths are ſo plainly expreſſed, that ſome of the moſt ingenious Calviniſts underſtand them in the ſame ſenſe. The Rev. Mr. Fuller in his late treatiſe, entitled, The Goſpel of Chriſt worthy of all Acceptation, ſays, "In the New Teſtament we find true ſaving faith enjoined upon unregenerate ſinners, as plain as words can poſſibly expreſs it." p. 40.

And

And he marvelled becauſe of their unbelief, Mark vi. 6. If I had not come and ſpoken unto them, they had not had ſin; (the ſin of unbelief) but now they have no cloak for their ſin, John xv. 22. If ye believe not that I am he, ye ſhall die in your ſins, John viii. 25. He that believeth not is condemned already, becauſe he hath not believed on the name of the only begotten Son of God, John iii. 18. And John ſays, the unbelievers "ſhall not ſee life, but the wrath of God abideth on him," John iii. 36. And Paul ſpeaking of the antient Iſraelites, ſays, "So we ſee that they could not enter in becauſe of unbelief; let us therefore fear, leſt a promiſe being left us of entering into his reſt, any of you ſhould ſeem to come ſhort of it," Heb. vi. 1. Again, "Becauſe of unbelief they (the Jews) were broken off," Rom. xi. 20. And he ſpeaks of thoſe that will periſh, becauſe they receive not the love of the truth that they might be ſaved. From many other paſſages alſo, it appears that God giveth to all men that hear the Goſpel, an ample ſufficiency of grace and power to believe, and thereby to become his elect peculiar people.

2 Theſ. ii. 10.

Thoſe that make light of the kind invitations, and neglect the gracious means given, are like thoſe that excuſed themſelves from coming to the marriage ſupper, Luke xiv. 18. Or like the Phariſees, who neglected faith, which was commanded them by Moſes, and which they ought to have had, Matt. xxiii. 23. and thereby they reprobate themſelves, and ſhall be juſtly condemned.

I ſhall

I ſhall now proceed to ſhew who are accounted Reprobates by the Goſpel, according to the Language of the New Teſtament.

PAUL ſpeaking of the Gentiles, ſays, "Becauſe when they knew God, they glorified him not as God, neither were thankful, and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." Rom. i. 21. 28.

It appears that theſe people were not perſonally and unconditionally reprobated, but that they were given over to a reprobate mind, becauſe when they knew God, they neglected to uſe and improve that knowledge as they ought to have done; they did not glorify him; they were not thankful to him, which moſt certainly they might have been, had they properly uſed the knowledge and means which God had given them, elſe why ſhould they be *without excuſe?*—and given over to a reprobate mind for neglecting it—therefore it appears to be ſuch as deſpiſe or live in the conſtant neglect of the means God graciouſly beſtows upon them, that are reprobated.

But I keep under my body, and bring it into ſubjection, leſt that by any means, when I have preached to others, I myſelf ſhould be a caſt-away; or *Reprobate*, as ſeveral Calvaniſts allow the phraſe, *caſt-away*, means. 1 Cor. ix. 27.

Here Paul intimates, that if he were to deſpiſe the light, or neglect the grace God had given him, and to ſuffer the carnal fleſhly appetites to be predominant, then he might become a reprobate. See Sir Harry

Trelawny's Ordination, p. 56, 67. alſo Cruden, on the word Reprobate.

Rev. xxii. 19. "And if any man ſhall take away from the words of the book of this prophecy, God ſhall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." From hence it appears, that if any one take away from the words of this book, with a wilful deſign to diminiſh in any degree what is diſagreeable to him, that then God will take away his part out of the book of life, and conſequently he may become a reprobate or caſt-away.

From all which it appears to me, that God hath not, nor doth deſtine any perſon to miſery ſimply conſidered as a mere perſon, or man; but becauſe they deſpiſe the light, or live in the conſtant neglect of, or wilfully pervert the means he hath graciouſly given, and ſuffer ſuch diſpoſitions to reign in them which God hates; they "periſh, becauſe they receive not the love of the truth, that they might be ſaved," 2 Theſ. ii. 10.

But I do not find any ſuch thing as the Calviniſtic decrees of eternal, perſonal, unconditional election, or reprobation in the word of God; I mean, ſuch as are deſcribed in the following ſentences:

Calvin ſays, "Predeſtination is God's eternal decree, whereby he appoints what he would have done concerning every man. All are created in a like condition, but eternal life is ordained for ſome; eternal damnation for others; and therefore, as every man is created for either end, ſo we ſay he is predeſtinated either to eternal life, or eternal death."*.

* Arminian Mag. vol. vi. p. 114, 115.

The

The firſt claſs of theſe, or the elect, are deſcribed to be a certain determinate number of perſons, (a) choſen by name as well as by number (b) before the foundation of the world, who are eternally, perſonally, and abſolutely elected to eternal life, (c) and cannot poſſibly miſs the enjoyment of it; (d) and this without any regard to, or conſideration of foreſeen repentance, faith and righteouſneſs in them. (e)

And many maintain that the elect are eternally and perſonally elected to holineſs, here and eternal life hereafter. (f)

The other claſs, or the reprobates, are deſcribed to be eternally, perſonally, (g) and abſolutely reprobated, (h) and deſtined to eternal damnation, (i) which they cannot poſſibly avoid, (k) and this without any regard to, or conſideration of foreſeen, impenitence, unbelief, and ſin in them. (l)

It is alſo aſſerted, that the number of the elect,

(a) Arminian Mag. vol. vi. p. 227. Doctrine of Abſolute Predeſtination, p. 55. Cole on the Sovereignty of God, p. 99.

(b) Cole on God's Sovereignty, p. 99.

(c) Ibid. p. 88, 89, &c.

(d) Arminian Mag. vol. vi. p. 58. Cole on God's Sovereignty, p. 348.

(e) Ibid. vol. vi. p. 114. Predeſtination Stated, &c. p. 73.

(f) An Aſſembly of Miniſters met at Rye, in 1782, and at Sandhurſt, in 1784.

(g) Doctrine of Predeſtination Stated, &c. p. 71—87.

(h) Arminian Mag. vol. vi. p. 58. Doctrine of Predeſtination Stated, &c. p. 71.

(i) Ibid. vol. vi. p. 58—114, 115.

(k) Ibid. vol. vi. p. 58.

(l) Ibid. vol. vi. p. 114, 115.

and alſo of the *reprobate*, is ſo *fixed* and *determinate*, that neither can be *augmented* or *diminiſhed*. (*)

And Calvin ſays, the election is of "a very ſmall number;" (†) I ſuppoſe he means in compariſon to the reprobates; but as they expreſs themſelves differently on theſe particulars, I think it will be beſt to give the reader the ſubſtance of five of their articles reſpecting the point in hand, drawn up at the conference at the Hague; and I believe approved by one of the moſt numerous aſſemblies, of great and learned Calviniſts from our own and other nations, that ever met together; I mean the great Synod of Dort.

ARTICLE I. "God, by an eternal and unchangeable decree, from among men whom he conſidered as not created, much leſs as fallen, ordained certain to eternal life, and certain to eternal death, without any regard had to their righteouſneſs or ſin, to their obedience or diſobedience; only becauſe ſo was his pleaſure, to the praiſe of his juſtice and mercy; or to declare his ſaving grace, wiſdom and free authority; means being alſo fore-ordained by his eternal and unchangeable decree, fit for the execution of the ſame, by the force whereof, it is neceſſary that they be ſaved after an unavoidable manner, who are ordained to ſalvation; ſo that it is not poſſible that they ſhould periſh. But they who are deſtined to deſtruction (who are far the greateſt number) muſt be damned

* Predeſtination Stated and Aſſerted, p. 55. See alſo the 5th of the Propoſitions ſelected by W. Acton.

† Arminian Mag. vol. vi. p. 114.

neceſſarily

neceſſarily and inevitably, ſo that it is not poſſible for them to be ſaved. So the *Supralapſarians* ſpeak.

II. God (as the Sublapſarians ſpeak) willing from eternity to make a decree concerning the election of ſome men, and the rejection of others, conſidered mankind not only as created, but alſo as fallen, and corrupted in Adam and Eve, our firſt parents; and therefore deſerving the curſe, and decreed out of that fall, to ſave ſome by his grace; to declare his mercy; but to leave others in the curſe; to declare his juſtice; and that without all conſideration of repentance and faith in the former; or of impenitence or unbelief in the latter: for the execution of which decree, God uſed alſo ſuch means, whereby the elect are unavoidably ſaved, and the reprobates unavoidably periſh.

III. Therefore Jeſus Chriſt, the Saviour of the world, died not for all men, but for thoſe only who are elected, either after the former or this latter manner; he being ordained mediator to ſave thoſe only.

IV. Conſequently the ſpirit of God doth work in thoſe who are elected, that way or this, with ſuch force, that they cannot reſiſt it; ſo that they muſt turn, believe, and be ſaved. But this irreſiſtible grace belongs only to the elected; not to reprobates, to whom not only that irreſiſtible grace is denied, but grace neceſſary for converſion, for faith and ſalvation, is not offered; to which converſion and faith, indeed, they are called, invited, and ſolicited outwardly by the revealed will of God, though the inward force neceſſary to faith and converſion, is not beſtowed on them according to the ſecret will of God.

V. So many as have once obtained true and juſtifying faith, by ſuch irreſiſtible force, can never totally loſe it; no, not although they fall into the moſt enormous ſins; but are ſo kept by that ſame irreſiſtible force, that it is not poſſible for them finally to periſh.*.

I could alſo produce the teſtimony of private perſons, to ſhew that the doctrines of Calviniſtic election and reprobation are ſimilar to the deſcription of them which I have given before; but I think it needleſs.

I humbly conceive that the miſtake of theſe people lies here: they do not diſtinguiſh between the decreeing of a perſon to happineſs or miſery, ſimply conſidered as a perſon; and decreeing that a perſon or perſons, poſſeſſing ſuch and ſuch diſpoſitions or qualifications, ſhall be happy or miſerable.

Thus our bleſſed Saviour ſays to his diſciples, "Go ye into all the world, and preach the goſpel to every creature, he that believeth and is baptized ſhall be ſaved, but he that believeth not ſhall be damned," Mark xvi. 16. †

* Arminian Mag. vol. vi. p. 57, 58, 59.

† Jeſus ſaid to his diſciples, Except ye be converted and become as little children, ye ſhall not enter into the kingdom of heaven. But he does not mean that the ſize of their bodies and the capacities of their ſouls are to be reduced, and to become like thoſe of little children; it is not the mere perſon he is ſpeaking of. But rather, except your pride, malice, worldly-mindedneſs, &c. are like theirs, except you are poſſeſſed of ſimilar tempers, and become of that humble, inoffenſive, forgiving, diſintereſted diſpoſition which naturally actuates them, ye ſhall not enter into the kingdom of heaven.

Now

Now obſerve; they are commanded to preach the goſpel to every man, and Chriſt doth not tell them, that ſuch a man, or ſuch a number of perſons ſimply conſidered as men or perſons, ſhall be ſaved; but that he, or any of them that believeth and is baptized, ſhall be ſaved; or, are *God's elect*.

So on the other hand, it is not ſuch a man or number of men, ſimply conſidered as men, or perſons; but he or any of them that believeth not, that ſhall be damned or reprobated.

But to illuſtrate this diſtinction between men, ſimply conſidered as men, and men poſſeſſing ſuch or ſuch diſpoſitions or qualifications; let me ſuppoſe a caſe: A B was not angry with C D, becauſe he was a man by nature, but becauſe he imbibed and held ſuch and ſuch principles.

A B did not encourage the burning of C D, becauſe he was his fellow-creature; for C D could not help nor hinder that; but he did it becauſe he poſſeſſed ſuch or ſuch principles which A B thought he ought not to maintain.

So then it was only for the diſpoſitions or ſentiments that he had imbibed and ſuffered to influence him, that he was burnt.

But before C D was actuated by theſe diſpoſitions, or ſuffered theſe ſentiments to influence him, A B did not diſlike him; and if C D had renounced them, in all probability A B would have received him to favor, and prevented his burning.

It appears to be the purpoſe of God, where the goſpel is preached, to make all believers the objects of his love and mercy: by giving them or electing them to all the bleſſings and privileges of his goſpel here;

that ſo they may be prepared for the enjoyment of his glory hereafter. And it appears to be his determination, that the unbeliever and the obſtinately wicked ſhould be the objects of his diſpleaſure, and in a way that is conſiſtent with his juſtice, ſentenced to everlaſting miſery.

Suppoſing God ſaw it neceſſary abſolutely to elect ſome to ſalvation, for the manifeſtation of his glory and grace, which is the reaſon alleged for it; the ſcriptures lead me to entertain ſuch favorable ideas of of a good God, that I cannot help thinking he would have elected by far the greater number inſtead of the leſs, for the more he extended his mercy to, the more it would be to his glory, though I mention this thought with reverence and ſubmiſſion.

Would it not be more to the glory of a good king, and a greater diſplay of his mercy and grace, if inſtead of puniſhing millions of his rebel ſubjects, he extended his favor to much the greateſt number, and only puniſhed one in ten, or one in an hundred for their rebellion? Certainly it would.—And the puniſhment of theſe few, would be thought ſufficient by good and merciful men, for the diſplay of his power, juſtice, or ſovereignty.

Some ſay that God might juſtly have paſſed by, or reprobated all men; therefore they argue that he may with juſtice paſs by ſome, but as the ſcripture does not ſay ſo, I paſs it by.

I have lately met with ſeveral pious and good people, who were moderate Calviniſts; I have aſked them what they thought of this doctrine; they appeared to be aſhamed to own it, but upon being preſſed cloſe upon the point, I found they believed it; for they could

could not ſay they believed Jeſus died for all. And they endeavoured to ſoften the doctrine, by aſking, What was to become of the non-elect? or, where was the injuſtice of God in paſſing them by? They ſeemed to wiſh they could reconcile the ſuppoſed conduct of God with his gracious attributes. But after all, I thought they ſcarce put him upon a level with the hard-hearted Prieſt and Levite, mentioned in the 10th of Luke; who, when they ſaw the poor man in his naked, wounded, and miſerable condition, *paſſed by on the other ſide*. And thus they would have me believe a gracious, good, and indulgent Creator can act. But his word abundantly declares to the contrary; for his tender mercies are over all his works, Pſalm cxlv. 9. and not a ſparrow falls to the ground without his notice. And he teaches us to pray for all men; for he is willing that "all men ſhould be ſaved, and come unto the knowledge of the truth," 1 Tim. ii. 4.

The kind, indulgent, and beneficent parent of all, is ten thouſand times better than the good Samaritan, and declares his readineſs to pour oil and wine upon the wounds of all his poor creatures; and hath plentifully provided balm in Gilead; and a phyſician, who is able to heal them, Jer. viii. 22. who hath given even the price of his precious blood for them all, 1 Tim. ii. 6.

Molineus deals ingenuouſly, and tells us plainly, "If any one ſaith, men are not deſtined to damnation by reprobation, but are only paſſed by, or not elected, he ſhall not eſcape. This is but dreſſing up of an ugly matter in finer and ſofter words; for it is all one, whe-

whether God doth deſtine a man to damnation, or doth that from which damnation neceſſarily follows." Again, "To reprobate and to will damnation, are the ſame thing; even as to elect, is the ſame as to will ſalvation." Arm. Mag. vol. vi. p. 284.

But as I believe theſe doctrines inconſiſtent with ſcripture, I think it becomes me rather to prove that they are ſo, by the ſcriptures, than by argument; for the Bible only can or ought to decide what is truth; and to this end, I appeal to the word of God in general; particularly to the following collection of paſſages from it, which contain the declarations of God himſelf, and of his ſervants who were inſpired by the Holy Ghoſt; moſt of which, I think, contradict the Calviniſtic doctrines.

But I beg the reader to obſerve, that I do not imagine that all theſe paſſages immediately relate to the election of grace.—I have produced ſome of them only to ſhew that the people they refer to were not unconditionally elected to a certain fixed ſtate, or happineſs of any kind; as for inſtance, the caſe of Phineas and Eli, is brought to ſhew that the everlaſting covenant made with them, was not abſolute or unconditional; and the reaſon why I produce ſuch paſſages is, becauſe Cole and others bring ſimilar paſſages in ſupport of Calviniſtic election, and intimate that they may well be accounted as patterns of the election they are treating of, or as collateral proofs and evidences of it.

I would alſo obſerve, that I do not make uſe of the terms Calviniſtically elected, or Calviniſtically reprobated, becauſe I am fond of them, but rather from

from neceſſity; as I apprehend I am thereby enabled to form my inferences and arguments with fewer words.

Nor do theſe phraſes always reſpect the end of the election, &c. for at ſome places they only reſpect the certainty of attaining to that end; that is, they are elected to certain purpoſes, privileges, offices, &c. and yet do not always attain to the full poſſeſſion or final enjoyment of them.

A Col-

A Collection of many Paſſages of Scripture, which ſhew how Unſcriptural the Calviniſtic Notions of Election and Reprobation are. And many which prove that, "He that believeth, and is baptized;" whether Jew or Greek; Bond or Free; Arminian or Calviniſt; is one of God's Called, Choſen, or Elect People.

The ſecond Scale.

Gen. iv. 6. AND the Lord ſaid unto Cain, "Why art thou wroth? and why is thy countenance fallen?"

Here the Lord, like a tender parent, kindly enquires of Cain, "Why, or for what cauſe he was ſo angry?" Can you, as if he had ſaid, give any good reaſon why you are ſo much diſpleaſed with your brother? Or have you any juſt cauſe to be diſcontented at my dealings with you? Do I not act impartially? If you can charge either your brother, or your God, with being the juſt cauſe of your ſin, or diſcontent; ſpeak out freely.

If Cain had been Calviniſtically reprobated, what a fine opportunity did the Lord give him to anſwer and plead! "Why doſt thou aſk me ſuch queſtions, ſince thou knoweſt that thou haſt unconditionally reprobated me, and therefore doſt not give me power and grace, to offer ſo acceptable an offering, or to do as well as my brother does? Thy way is not equal, for thou haſt reſpect to his perſon, and not to mine; therefore, I think, I have juſt cauſe to be wroth, and my hopeleſs con-

condition is ſufficient to cauſe my countenance to fall."

But Cain had nothing of this kind to charge his God with, the fault was intirely his own; and being ſpeechleſs, and perhaps ſelf-condemned, the Lord ſays to him:—

"If thou doeſt well, ſhalt thou not be accepted? and if thou doeſt not well, ſin lieth at the door." Gen. iv. 7.

Here the Lord ſhews him that the fault was intirely his own; on God's part, there was nothing wanting to render him as happy and as acceptable as his brother was.—And there was nothing wanting on Cain's part, but the proper exerciſe of the powers God had given; or a good diſpoſition to render him acceptable to God.

"If thou doeſt well, I will accept of thee; if thou doeſt not well, the ſin lieth at thine own door, not at mine."

Theſe paſſages prove that Cain was neither Calviniſtically elected, nor reprobated; but that he had grace and ability ſufficient to enable him, if properly uſed, to render himſelf acceptable to God; and by the abuſe of which, he would cauſe the ſin to lie at his own door.

"And God ſaw that the wickedneſs of man was great in the earth; and that every imagination of the thoughts of his heart was only evil continually; and it repented the Lord that he had made man on the earth, and it grieved him at his heart." Gen. vi. 5. —6.

The phraſes, "It repented God, and grieved him at his heart," are made uſe of to convey the great things of God down to, or into the little minds of, weak men; and perhaps mean no more, than that God for ſuch and ſuch reaſons, determined to alter his conduct

duct towards them; for when we repent of the choice of our ſervants, being grieved at their diſobedience, it often influences us to alter our conduct towards them. But let the meaning be what it will, I conclude from it, that if theſe people had been Calviniſtically elected, God would not have ſaid, "My ſpirit ſhall not always ſtrive with man," or with them, as in ver. 3. "Nor would he have repented that he had made ſuch, or have deſtroyed them."

And if they had been Calviniſtically reprobated, I think he would not have grieved to ſee them in the very condition he had been pleaſed to have them in; for if they could not think a good thought, or do a good action, without the aids of that grace, which, before they were born, he had determined to deny them; how could he be grieved to find the thoughts of their hearts ſuch as he knew they neceſſarily muſt be? and how could he determine to puniſh them for what was unavoidable by them? and how could their wickedneſs, if this were the caſe, be alleged as the cauſe of, or to juſtify, the divine proceedings againſt them?

If what ſome aſſert be true, viz. That all who die in their infancy are of the elect number; then if the Lord, inſtead of drowning the world, had waited until the children who died by the flood were grown up, there would have been one whole generation of his elect people alive at the ſame time, who muſt have been as obedient to the dictates of his bleſſed Spirit, as
Gen. vi. their fathers were refractory; and conſequently would have been as acceptable and pleaſing to God, as the others were diſpleaſing. *

* See more upon the election of children, upon Rom. ix. 11. in the 4th Scale.

Yet

Yet now, if thou wilt forgive their ſin; and if not, blot me, I pray thee, out of thy book which thou haſt written. Exodus xxxiii. 32.

And the Lord ſaid unto Moſes, "Whoſoever hath ſinned againſt me, him will I blot out of my book." —33.

It appears from this, that Moſes knew, that all God's creatures were ſurely recorded in the book of his remembrance, and that his own name was placed in this memorandum; and it can be no great wonder that this was known to Moſes, ſince he was ſo often permitted to converſe with God, even face to face.

And it further appears that Moſes knew that God could, or did, blot out ſome of the names written therein; becauſe he requeſted that his name might be blotted out, rather than thoſe of the children of Iſrael.

And it is equally clear that God had not made an irrevocable decree, that every name written in this book ſhould always continue fairly written therein; becauſe he ſays, "Whoſoever hath ſinned againſt me, him will I blot out of my book." And Moſes tells theſe people afterward, "Becauſe the Lord had ſaid he would deſtroy you; I prayed therefore unto the Lord," &c. Deut. ix. 25. 26. And David ſpeaking of this matter, ſays, "Therefore he ſaid, that he would deſtroy them, had not Moſes his choſen ſtood before him in the breach, to turn away his wrath, leſt he ſhould deſtroy them," Pſalm x. 23.

And though the Lord was merciful and long-ſuffering towards them, and forgave them this ſin, yet there is great reaſon to believe that he afterward put this threat in execution againſt ſome of his choſen ones, for they were deſtroyed by him in a moſt tre-

mendous

mendous manner; and it is ſaid, they were "ſinners againſt their own ſouls," Numb. xvi. 38. And Paul ſpeaking of this generation, ſays, they "did all eat the ſame ſpiritual meat; and did all drink the ſame ſpiritual drink, &c. But with many of them God was not well pleaſed; for they were overthrown," &c. 1 Cor. x. 1ſt to the 12th verſe.

Now all theſe things happened unto them for examples; and they are written for our admonition, &c. 1 Cor. x. 6.

Exodus xxxii. If theſe Iſraelites were Calviniſtically elected, how could God threaten to blot out their names? and how could he deſtroy ſome of them? and how could they be ſinners againſt their own ſouls? And if they were Calviniſtically reprobated, how comes it to paſs that their names were written in this book, or that they were not blotted out before? can he let the names of ſuch who are deſtined to deſtruction, ſtand there?

Numb. xxv. 12, 13. God ſaid of Phineas, "Behold I give him my covenant of peace, and he ſhall have it, and his ſeed after him; even the covenant of an everlaſting prieſthood; becauſe he was zealous for his God, and made an atonement for the children of Iſrael."

I obſerve, this covenant of peace, or this promiſe of an everlaſting prieſthood was given to Phineas, and his ſeed, without the leaſt hint of its being conditional; indeed it appears from what is here ſaid, to be intirely an unconditional one; but we find, that becauſe Eli's ſons were wicked and rebellious, God ſet it aſide; therefore it appears, from this, as well as other places, that when God makes a covenant, or gives a promiſe to any without any ſpecified condition to be performed on their part; yet it never ſets aſide, or diſanuls

thoſe great, good, and eternal laws given to men, nor releaſes them from the obligations they are under to obey him; and conſequently, if they do not endeavor to fulfil his juſt and righteous requirements, he can be under no binding obligations to fulfil the covenant he had made with, or the promiſe he had given to them. I ſaid, indeed, that thy houſe and the houſe of thy father ſhould walk before me for ever; but now the Lord ſaith, Be it far from me; for them that honor me, I will honor; and they that deſpiſe me, ſhall be lightly eſteemed, 1 Sam. ii. 30.

"Thou haſt avouched the Lord this day to be thy God, and to walk in his ways, and to keep his ſtatutes, and his commandments, and his judgments, and to hearken unto his voice." Deut. xxvi. 17.

And the Lord hath avouched thee this day, to be his peculiar people, as he hath promiſed thee; and that thou ſhouldeſt keep all his commandments. —18.

And to make thee high above all nations which he hath made, in praiſe, and in name, and in honor, and that thou mayeſt be an holy people unto the Lord thy God, as he hath ſpoken. —19.

The Lord ſhall eſtabliſh thee an holy people unto himſelf, as he hath ſworn unto thee, if thou ſhalt keep the commandments of the Lord thy God, and walk in his ways. —xxviii. 9.

Ye ſtand this day all of you before the Lord, &c. That thou ſhouldeſt enter into the covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day. xxix. 12.

That he may eſtabliſh thee to day for a people unto himſelf, and that he may be unto thee a God, as he hath ſaid unto thee, and as he hath ſworn unto thy fathers. —13.

——14. Neither with you only, do I make this covenant
——15. and this oath; but with him that ſtandeth here with us this day, before the Lord our God; and alſo with him that is not here with us this day.

—xxx. 15. See, I have ſet before thee this day, life and good, and death and evil.

——16. In that I command thee this day to love the Lord thy God.

——19. I call heaven and earth to record this day againſt you, that I have ſet before you life and death, bleſſing and curſing; therefore chooſe life, that both thou and thy ſeed may live.

Joſhua xxiv. 15. And if it ſeem evil unto you to ſerve the Lord, chooſe ye this day whom ye will ſerve, &c.

——21. And the people ſaid unto Joſhua "Nay, but we will ſerve the Lord."

It appears that their election was not Calviniſtic, becauſe their bleſſings depended upon this condition, "If thou ſhalt keep the commandments of the Lord thy God, and walk in his ways; then the Lord ſhall eſtabliſh thee an holy people unto himſelf, as he hath ſworn unto thee." And we know who ſaid, "My God will caſt them away, becauſe they did not hearken unto him; and they ſhall be wanderers among the nations," Hoſea ix. 17.

And though they were God's called, elect, bought, redeemed, &c. yet they were not irreſiſtibly drawn to "make their calling and election ſure," or to act in ſuch a manner as would procure, and ſecure to them in future, thoſe bleſſings which God hath promiſed; no, theſe bleſſings were the motives that ought to excite gratitude and love in them, and move them to obedience. For both Moſes and Joſhua plainly imply,

ply, that they might chuſe life, or refuſe it. They might either improve, or neglect and abuſe their calling and election. Wherefore, Moſes ſaid to them, "Only take heed to thyſelf, and keep thy ſoul diligently, leſt thou forget the things that thine eyes have ſeen," &c. Deut. iv. 9. "Wherefore it ſhall come to paſs, if ye hearken to theſe judgments, and keep them; that the Lord thy God ſhall keep unto thee, the covenant, and the mercy, which he ſware unto thy fathers." And the Lord himſelf ſays, "O that there were ſuch an heart in them, that they would fear me, and keep all my commandments always; that it might be well with them, and with their children for ever!

"And thou, Solomon my ſon, know thou the God of thy fathers, and ſerve him with a perfect heart and with a willing mind. For the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts. If thou ſeek him, he will be found of thee; but if thou forſake him, he will caſt thee off for ever." 1 Chron. xxviii. 9.

David, the man after God's own heart, evidently demonſtrates in this addreſs to his ſon, that he was no Calviniſt, for he ſolemnly charges Solomon to know God, and to ſerve him with a perfect heart and willing mind; and then as ſolemnly aſſures him of the conſequences that would follow his ſerving, or rejecting of God, "If thou ſeek him, then he will be found of thee; but, if thou forſake him, then he will caſt thee off, (not for a little while only, but) *for ever*.

David in ſeveral places, when ſpeaking of, or alluding to the election of himſelf and family to the kingdom, and of the promiſe that the Meſſiah ſhould deſcend

from his loins, expreſſes his confidence in God, that he would perform his word, which he undoubtedly has; but he is not ſpeaking of theſe things in this verſe, but addreſſes himſelf pointedly to one of his family, as an individual; aſſuring him, that his happineſs or miſery depended upon his faithful obedience, or diſobedience; if he ſerved him ſincerely, he ſhould find that the Lord would accept and bleſs him; if he forſook the Lord, then the awful conſequence would be, that the Lord would caſt him off for ever. And the Lord ſpeaks after the ſame manner to another individual of David's family, Jer. xxxii. 24. If David ſuppoſed Solomon to be Calviniſtically reprobated, where was the propriety of his charging of him to know God, and to ſerve him with a perfect heart, and a willing mind, ſince ſuch a one could not do it? And if he ſuppoſed him to be Calviniſtically elected, where was the propriety of ſaying, that if he forſook the Lord, he would caſt him off for ever, ſince God cannot treat an elect perſon in this manner?

2 Chron. vi. 32. Solomon prayed, ſaying, "Moreover, concerning the ſtranger, which is not of thy people, &c. If they come and pray in this houſe."

——33. "Then hear thou from the heavens, &c. that all people of the earth may know thy name, and fear thee, as doth thy people Iſrael."

It appears that Solomon had not any ideas that the major part of mankind could not know, fear, and ſerve the Lord, as his choſen people did, but on the contrary, he thought they could all do it; and therefore he expreſſes his deſire, that all the people of the earth may do it. And the Lord, inſtead of telling of him that the greater part of them were Calviniſtically reprobated,

probated, and therefore the prayer that he had made was not conſiſtent with his will and decree, which was to withhold from them that grace neceſſary to enable them to do, what his elect did; graciouſly anſwered his prayer, in a way that highly beſpoke his approbation of, and his readineſs to grant his petition.

The Spirit of God came upon Azariah; and he went out to meet Aſa, and ſaid unto him, "Hear ye me, Aſa, and all Judah, and Benjamin; the Lord is with you, while ye be with him; and if ye ſeek him, he will be found of you; but if ye forſake him, he will forſake you." 2 Chron. xv. 2.

And they entered into a covenant to ſeek the Lord God of their fathers with all their heart, and with all their ſoul. —12.

That whoſoever would not ſeek the Lord God of Iſrael ſhould be put to death, whether ſmall or great, whether man or woman. —13.

And they ſwore unto the Lord with a loud voice, and with ſhouting, and with trumpets, and with cornets. —14.

And all Judah rejoiced at the oath; for they had ſworn with all their heart, and ſought him with their whole deſire, and he was found of them. —15.

From hence it appears that all Judah, Benjamin, and a great many ſtrangers, ſolemnly ſwore to ſeek the Lord, with all their heart, and with all their ſoul; and God was pleaſed with their oath.

But ſurely, if any of them had been Calviniſtically reprobated, and had not will, power, or ability to perform their oath, the Lord could never have been pleaſed to hear them forſwear themſelves.

And it appears that they were influenced by right principles, becauſe God approved their conduct, for he was found of them. And yet it appears that their principles did not lead them to think that one of this great multitude was Calviniſtically reprobated, becauſe they determined, that whoſoever would not ſeek the Lord, ſhould be put to death. But ſurely, if they had ſuppoſed that any of them could not, without the aids of that grace which was denied them, they would never agree to puniſh them for not performing impoſſibilities. And if they had ſuppoſed them to be Calviniſtically elected, where was the wiſdom of appointing a puniſhment for thoſe that would not ſeek God, when they imagined that God had before abſolutely determined to oblige them to ſeek him, and therefore it was not poſſible for them to be liable to the puniſhment? Why did they determine to oblige ſuch to ſeek the Lord, for what was this leſs than taking the Lord's work out of his hands?

2 Chron. xxxvi. 15. "And the Lord God of their fathers ſent to them by his meſſengers, riſing up betimes, and ſending, becauſe he had compaſſion on his people and on his dwel-

——16. ling-place: but they mocked the meſſengers of God, and deſpiſed his words, and miſuſed his prophets, until the wrath of the Lord aroſe againſt his people, till there was no remedy."

If the Lord had Calviniſtically reprobated theſe Jews, how could he call them his people, and have compaſſion upon ſuch as he had paſſed by? or how could he ſend his prophets to teſtify to them, and ſave them from deſtruction?

And if they were Calviniſtically elected, how came it to paſs that all the means uſed were ineffectual, though

though the Lord ſent meſſenger after meſſenger to them, "and though he teſtified againſt them by his ſpirit in his prophets, yet they would not give ear?" Nehemiah ix. 30. How could ſuch reſiſt all the means, or reject the remedy, until there was no remedy left to ſcreen them from the wrath of God?

God promiſes to give to Chriſt the heathen for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion; and by the next verſe it appears, that all thoſe that will not obey him ſhall be broken to pieces. But ſeemingly, with a view to prevent this, David, a king, and therefore, the fitteſt perſon to ſpeak to kings; gives them this advice, "Be wiſe now therefore, O ye kings! Be inſtructed ye judges of the earth. Psalm ii. ——10.

Serve the Lord with fear, and rejoice with trembling. ——11.

Kiſs the Son, leſt he be angry, and ye periſh from the way, when his wrath is kindled but a little. Bleſſed are all they that put their truſt in him. ——12.

From hence I think it very clear, that David did not ſuppoſe any of the heathen kings or judges, to be Calviniſtically reprobated; for how could a wiſe king exhort ſuch to ſerve the Lord with fear, ſince it was not very likely that they ſhould ſerve that Father with filial fear, who had before diſowned them as his children; and caſt them off before they were guilty of actual offence againſt him? Nor was it very likely for ſuch to rejoice with trembling, but rather to tremble without rejoicing; nor to kiſs, or receive and embrace the Son as their Saviour or Friend, leſt he be angry, and they periſh; when it was not likely that

the Son could be pleaſed with them, or poſſible for him to ſave them from periſhing.

And if they ſhould put their truſt in him, and depend upon him as their Friend and Saviour, that ſo they might obtain the bleſſedneſs David ſpeaks of, yet they would be moſt ſurely diſappointed in it.

And it appears that he did not ſuppoſe them to be unconditionally elected, becauſe he talks of their doing ſuch things, leſt the Son be angry with them, and they periſh.

I am glad to find that a Calviniſt can allow, that "Kiſſing the Son, denotes a ſpiritual act, and is of the very eſſence of true ſaving faith," that, "Putting their truſt in him, and kiſſing him, ſeem nearly a-kin; both have the promiſe of bliſs annexed."*

Pſalm iv. 3. But know that the Lord hath ſet apart him that is godly for himſelf.

David, in the verſe before, addreſſes himſelf to the ſons of men, and enquires of them, "How long they would love vanity?" and in this, he bids them to know, or take notice, that the Lord hath ſet apart him that is godly for himſelf. And I cannot but wiſh that the ſons of men were not ſo fond of that vain conceit that God hath eternally, perſonally, and unconditionally elected themſelves to ſalvation. But rather that he hath determined according to his eternal purpoſe, to ſet apart for himſelf every perſon that is godly, every one that faithfully exerciſes the talent or talents beſtowed upon him; and that ſuffers himſelf to be actuated or influenced by ſuch diſpoſitions as are moſt

* Rev. Mr. Fuller, in his Goſpel of Chriſt worthy of all Acceptation, p. 37, 39.

ſimilar

ſimilar to thoſe poſſeſſed by the bleſſed God, and moſt pleaſing to him.

God judgeth the righteous, and God is angry with the wicked every day. Pſalm vii. 11.

If he turn not, he will whet his ſword; he hath bent his bow, and made it ready. ——12.

He hath alſo prepared for him the inſtruments of death. ——13.

Now if the wicked here ſpoken of were Calviniſtically reprobated, and could not poſſibly avoid ſin; and if this was their natural ſtate, from which they could not be delivered without the aids of that grace which was denied them; how then could a good God be angry with them?

And why ſhould David ſay, "*If he turn not*, God hath prepared for him the inſtruments of death," for poor man! he could not turn ſincerely to God, and certainly God did not deſire him to turn hypocritically; and whether he turned or not, a natural and eternal death was his unavoidable portion.

But David's words imply, that he might turn; therefore he was not Calviniſtically reprobated.

And if he had been Calviniſtically elected, why did David expreſs himſelf as being doubtful of his turning, or ſay, "If he turn not, God hath prepared for him the inſtruments of death."

And he ſhall judge the world in righteouſneſs, he ſhall miniſter judgment to the people in uprightneſs. ——ix. 8.

Let all the earth fear the Lord: let all the inhabitants of the world ſtand in awe of him. xxxviii. 8.

He faſhioneth their hearts alike: he conſidereth all their works. ——15.

Hear

Pſalm xlix. 1. Hear this, all ye people; give ear all ye inhabitants of the world.

——2. Both low and high, rich and poor together.

—lxii. 12. Alſo unto thee, O Lord, belongeth mercy: for thou rendereſt to every man according to his work.

For what end David ſuppoſed that the Lord had faſhioned all their hearts alike, and conſidered all their ways; or how he ſuppoſed the Lord could judge the world in righteouſneſs; miniſter judgment in uprightneſs; or how mercy belonged unto him, becauſe he will render to every man according to his works; I muſt confeſs I am at a loſs to determine, if any of them were perſonally and unavoidably deſtined to miſery before they were born.

lxxviii. One generation was to make known to another, the great things God had done for them; and the reaſon for this, was,

——7. That they might ſet their hope in God, and not forget the works of God; but keep his commandments;

——8. And might not be as their fathers, a ſtubborn and rebellious generation; a generation that ſet not their hearts aright, and whoſe ſpirit was not ſtedfaſt with God.

——10. They kept not the covenant of God, and refuſed to walk in his law, &c.

——21. Therefore the Lord heard this, and was wroth: ſo a fire was kindled againſt Jacob, and anger alſo came up againſt Iſrael.

——22. Becauſe they believed not in God, and truſted not in his ſalvation.

——41. Yea, they turned back and tempted God, and *limited* the Holy One of Iſrael.

Now

Now if this generation was Calviniſtically reprobated, Why ſhould they be blamed becauſe they did not ſet their heart aright, &c? ſince ſuch could not ſet their heart aright.

Or why ſhould God be wroth, becauſe they believed not in him, and truſted not in his ſalvation, for how could ſuch believe in him, and truſt in his ſalvation?

And why were this generation of limiters more culpable than thoſe now are, who limit the extent of the death of Chriſt, and the grace and ſalvation of God to only a part of mankind?

And if they were Calviniſtically elected, how could David ſay of them, "He made a way to his anger; he ſpared not their ſoul from death, but gave their life over to the peſtilence. Pſalm lxxviii. 50.

When God heard this, he was wroth, and greatly abhorred Iſrael. ——59.

But thou, O Lord, art a God full of compaſſion, and gracious; long-ſuffering, and plenteous in mercy and truth. lxxxvi. 15.

Juſtice and judgment are the habitation of thy throne: mercy and truth ſhall go before thy face. lxxxix. 14.

How can the Lord be a God full of compaſſion, &c. if he adjudges millions to death before they are born, before he had an opportunity of exerciſing his long-ſuffering towards them? And how can mercy and truth go before his face, if he of his own will and pleaſure, without any regard to faith and obedience, impenitence and diſobedience, foreſeen in his creatures, determined before they were born, to bind ſome, and carry them in fetters to heaven, and to ſhackle others, and ſend them to hell? Where then is his mercy, and

where

where that truth, which hath ſworn that "he hath no pleaſure in the death of ſinners?" &c.

Pſalm xcv. 10. Forty years long was I grieved with this generation, and ſaid, It is a people that do err in their heart, and they have not known my ways.

——11. Unto whom I ſware in my wrath, that they ſhould not enter into my reſt.

If an irrevocable decree was paſſed before to reprobate them, they could not but err in their hearts, they could not know God's ways.

Or if there was an irrevocable decree that they ſhould enter into his reſt, how then could God have ſet it aſide for their diſobedience?

cxix. 155. Salvation is far from the wicked: for they ſeek not thy ſtatutes.

David doth not ſeem to have the leaſt idea, that the wicked were Calviniſtically reprobated; but he ſeems to think, that the reaſon why ſalvation was far from them, was becauſe they did not ſeek the ſtatutes of the Lord.

Prov. i. 25. They would none of his counſel, they deſpiſed all that he had done, to bring ſalvation near unto them.

Pſalm cxlv. 9. The Lord is good to all: and his tender mercies are over all his works.

How can this be true, if he has Calviniſtically reprobated any of his creatures? I know the Calviniſts ſay, his tender mercies are over all his works, in that he cauſes it to rain upon the earth, makes it fruitful, and plentifully provides food, nouriſhment, cloathing, &c. even for the wicked. Now add to this, what they ſay his will is concerning the reprobates; and then it plainly appears, that they repreſent a God of tender

mercy,

mercy, as acting like a butcher; who keeps his cattle in a piece of rich paſture, plentifully ſupplies them with hay, water, &c. which is only to fit them the better for the deſtruction he is abſolutely determined to bring upon them.

But would there not be more tender mercy ſhewn them, if they were taken away in their childhood, before they had any actual ſins to anſwer for, than there can be in preſerving, nouriſhing, and bleſſing of them with the good things of this life, which they cannot uſe to his glory, but are under a neceſſity of abuſing, and conſequently of multiplying ſin upon ſin, and increaſing their miſery?

Kings of the earth and all people, princes, and all the judges of the earth. Pſalm cxlviii. 11.

Both young men and maidens, old men and children. ——12.

Let them praiſe the name of the Lord, for his name alone is excellent. ——13.

In ſhort, David calls upon angels, men, and all creatures, except devils, to praiſe the Lord; and the ſcripture doth not ſay that there is any mercy for devils.—And if any of David's fellow-creatures had been brought into the world, in ſuch a dreadful ſituation, ſurely he could never have called upon them, to praiſe the excellency, and mercy of that God, that would ſhew them none.

Wiſdom crieth without; ſhe uttereth her voice in the ſtreets. Prov. i. 20.

She crieth in the chief places of concourſe, in the openings of the gates in the city; ſhe uttereth her words, ſaying, ——21.

How

Prov. i. 22. How long, ye ſimple ones, will ye love ſimplicity? and the ſcorners delight in their ſcorning, and fools hate knowledge?

——23. Turn ye at my reproof: behold, I will pour out my ſpirit unto you, and will make known my words unto you.

Here is a moſt public, extenſive and univerſal call; given by wiſdom to all that are within her hearing; and to encourage them to turn at her reproof, ſhe gives them the precious promiſe of her ſpirit, and declares that ſhe will make known to them, or teach them to underſtand her words.

Now had theſe people, whom ſhe called and made this promiſe to, been Calviniſtically reprobated, wiſdom muſt have known it; and if it was ſo, ſurely ſhe would have been more ſimple than the people ſhe called to, ſince ſuch could not turn at her reproof, nor receive and improve the precious gifts of her ſpirit as they ought.

And had they been Calviniſtically elected; then ſhe muſt be wiſer than to ſay,

——24. Becauſe I have called, and ye refuſed, I have ſtretched out my hand, and no man regarded.

——25. But ye have ſet at nought all my counſel, and would none of my reproof.

——26. I alſo will laugh at your calamity; I will mock when your fear cometh, &c. &c.

——28. Then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me.

From hence it appears very plain, that they were not Calviniſtically elected nor reprobated, but were the

the ſole cauſe of their own reprobation; for certainly they were not reprobated when wiſdom called them; and they were as able to attend to, and ſeek wiſdom, as they were, when diſtreſs and anguiſh came upon them.

And the reaſon why wiſdom rejected them when they called upon her, was not becauſe they were Calviniſtically reprobated, but becauſe they hated knowledge, and did not chuſe the fear of the Lord.

Obſerve, it is ſaid, *did not chuſe*, nor *could* not chuſe, Prov. i. 29.
the fear of the Lord.

They would none of my counſel: they deſpiſed all ——30.
my reproof.

Here again, is not the leaſt intimation given, that they could not, but they would not, &c.

And becauſe it was their own fault, wiſdom ſays—
Therefore ſhall they eat of the fruit of their *own way*, ——31.
and be filled with their *own* devices; for the turning away of the ſimple ſhall ſlay them, &c.

Then follows a gracious promiſe to thoſe that do attend:

But whoſo hearkeneth unto me ſhall dwell ſafely, ——33.
and ſhall be quiet from the fear of evil.

Doth not wiſdom cry, and ſtand in the moſt pub- viii. 1, 2, 3.
lic places ſhe can find? Call to men, and direct her ——4.
voice to the ſons of men; to the ſimple, and to the ——5.
fooliſh, without exception; and exhort them to underſtand, and to hear the excellent things, and the truths that ſhe ſpeaks? and to encourage them to at- ——6.
tend to her calls and advice, ſhe ſays, "I love them ——17.
that love me; and thoſe that ſeek me early, ſhall find me." And ſhe bids them, "Hear inſtruction, and be wiſe, and refuſe it not." But had they been Caviniſtically elected, they could not refuſe it; and if

Cal-

Calviniſtically reprobated, ſurely her labour was all in vain, for they could not but refuſe it.

Prov. ix. 3. Wiſdom hath ſent forth her maidens: ſhe crieth upon the higheſt places of the city.

——4. Whoſo is ſimple, let him turn in hither: as for him

——5. that wanteth underſtanding, ſhe ſaith to him, "Come, eat of my bread, and drink of the wine which I have mingled.

——6. Forſake the fooliſh, and live; and go in the way of underſtanding.

Wiſdom hath not only ſent forth her maidens, but ſhe herſelf crieth upon the higheſt places of the city, from whence ſhe can be heard by the greateſt numbers, and they invite the ſimpleſt, and the meaneſt of mankind, to come and eat her bread, and drink of her wine, and forſake the fooliſh, and live; all which plainly implies, that theſe people, notwithſtanding their ſimplicity and ignorance, were capable of eating her bread, and drinking her wine, and of forſaking the fooliſh that they might live; and alſo, that if they did not forſake the fooliſh, they ſhould die.

If we conſider the ſolemn calls, exhortations, promiſes and threatenings, which wiſdom makes to multitudes of men, without exception, in the 1ſt, 8th, and 9th chapters; and alſo all the opportunities ſhe embraced, and the gracious invitations ſhe gives them, to come and taſte of the feaſt of fat thing prepared for all people, we have abundant reaſon to conclude, that wiſdom did not apprehend, that the major part of mankind could not, and that the reſt would be obliged to do theſe things; for if ſhe did, how could wiſdom be manifeſted in her conduct? ſurely if the ſpeaker knew

this

this to be the caſe, we may conclude that it could not be wiſdom, but rather folly that had uſurped his ſacred name, and called upon thoſe to hear, underſtand, turn, and eat of her bread, and drink of her wine, and promiſed to pour her ſpirit upon them if they did ſo; and threatened them, if they did not ſo; when at the ſame time ſhe knew, that they could not poſſibly do it without that grace which was poſitively denied them; and threatened to turn from others, and ſuffer them to be ſlain and deſtroyed, if they did not chooſe the fear of the Lord, when ſhe knew they would be irreſiſtibly influenced to fear the Lord, and could not be deſtroyed.

True wiſdom would not have acted in this inconſiſtent manner, if ſhe had known that God had made the Calviniſtic decrees of election and reprobation, and as ſhe declares that ſhe was with the Lord from "the beginning of his way;" "from everlaſting, or ever the earth was," Prov. viii. 22, 23. I conclude that God never made theſe decrees before he made the world.

And as it appears that God did not regulate his conduct by them, when he ſaid to Cain, "If thou doeſt well, ſhalt thou not be accepted? and if thou doeſt not well, ſin lieth at the door. I conclude, that God did not make them when he made the world.

And as it appears from the numerous paſſages here collected, that neither the bleſſed Jeſus, nor the angel who came from heaven with the good tidings of his birth; nor the Holy Ghoſt which ſpake by the mouth of holy men, did regulate their ſpeech by, or their dealings with men, according to theſe decrees, it appears that they were not in force, or regarded by

the God of heaven, when they came from thence. And as the abettors of them will readily allow that they were not made upon the earth, and as the ſcripture does not ſay they were, we may ſuppoſe that they were not.

But when, or where they were made, I cannot preſume to determine. I have heard much of a world within a world, perhaps they were made there.

A Calviniſt miniſter, in a funeral ſermon lately publiſhed,* declaims againſt the doctrine of merit, and though I believe that doctrine is as diſagreeable to me, as it is to him; yet I know not, but ſome of his words may be as applicable to the Calviniſtic decrees we are treating of as to merit. "If this doctrine was not known by them, nor would do in paradiſe, or now in heaven; it is plain it came from hell, and Satan is the author of it, and to hell it muſt return, and will lead all thoſe who thus depend, and are thus deceived." I hope the latter clauſes are not ſo applicable as the former, nor ſo eaſily inferred from ſcripture. St. James tells us, that "the wiſdom that is from above is without partiality," ch. iii. 17. May we not then ſuppoſe that the wiſdom that formed the Calviniſtic decrees, which are full of partiality, came from the oppoſite place, from beneath? and if they were forged there, it is no wonder that wiſdom did not regard them. And were I to read that Satan had framed them, and cauſed them by his ſecret influence to be wrote in many books, and preached from many pulpits, I ſhould not much wonder at it; becauſe this would be repreſenting the devil in character,

* Occaſioned by the death of Mrs. Stace, p. 24.

for

for the ſcriptures deſcribe him as a crafty old ſerpent, and as capable of transforming himſelf into an angel of light. And there appears to be more than a little policy in perſuading men that they certainly belong, either to the claſs of the elect, or to that of the reprobate; and that the numbers of the elect, and alſo of the reprobate, are ſo abſolutely fixed, that it is utterly impoſſible for any additions or deductions to be made either to or from them; and therefore it is in vain for them to "labour for the bread of life;" or to "ſtrive to enter in at the ſtrait gate;" or to *run* to obtain the crown mentioned in the goſpel. For if they are of the elect number, God will moſt certainly call them, at the moſt proper ſeaſon; and if they are of the non-elect, all their labours, all their ſtrivings, all their deſires and endeavors, will be but vain and uſeleſs efforts.

It is ſaid in a book entitled, God's Love to Mankind, p. 204. That when the Landgrave of Thuring was reproved for his vice, he returned this anſwer, "If I am abſolutely predeſtinated to heaven, the committing the vileſt crimes will never exclude me; and if I be reprobated, let me manage my life never ſo carefully, let me ſteer my courſe never ſo prudently, and piouſly, I ſhall never arrive at heaven and happineſs."* An anſwer exactly ſuitable to the principles on which it is grounded.

Which forſaketh the guide of her youth, and forgetteth the covenant of her God. For her houſe inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life. Prov. ii. 17. —18. —19.

* Quoted from Stanton's, Love of God to all Mankind, p. 178.

Now if this harlot and thoſe that go unto her, were Calviniſtically reprobated, what covenant of her God did ſhe, or had ſhe to forget? or why ſhould Solomon intimate that the latter could not return, and take hold of the paths of life? which implies either that they went from, or might have taken hold of the paths of life.

And if they had been Calviniſtically elected, then they might have gone in unto her a thouſand times, and after all, muſt have come up from the paths of the dead, and have taken hold of the paths of life. And this is conſiſtent with the doctrine of ſome Calviniſts, who ſay, that "God ſees no ſin in the elect." "They cannot ſin themſelves out of the favor of God."

Prov. xxiii. 14. Solomon ſpeaking of a child, ſays, "Thou ſhalt beat him with a rod, and ſhalt deliver his ſoul from hell."

But was his precious ſoul Calviniſtically reprobated, I believe it would puzzle a Solomon, with all his wiſdom, to tell us how the correction of a parent could any ways contribute to deliver it from hell.

And if it was Calviniſtically elected, I believe it would alſo puzzle him to tell us how it was, or could be delivered from the place, that it was impoſſible for it ever to fall into.

Eccleſ. viii. 11. Becauſe ſentence againſt an evil work is not ſpedily executed; therefore the heart of the ſons of men is fully ſet in them to do evil.

If Solomon had known any thing of the Calviniſtic decree of reprobation, I think he would have aſcribed the cauſe to that; but his wiſdom came from God, therefore he gives us one true cauſe why the heart of the ſons of men is fully ſet in them to do evil. It is becauſe God delays to execute the ſentence of his law, and bring the judgments denounced againſt evil works upon them. God waits

to

to be gracious; gives them means and opportunities to repent; and had rather that his forbearance and long-ſuffering ſhould lead them to repentance, than execute his ſentence againſt ſin upon them; for he hath no pleaſure in the death of the wicked, but had rather that they ſhould turn and live, Ezekiel xxxiii. 11.

And Solomon adviſes the young to "Remember their creator in the days of their youth, while the evil days come not," &c. while the ſun, or the light, or the moon, or the ſtars, be not darkened, &c. or while the Lord waits to be gracious, and indulges them with the means of grace; while the law written in their hearts, and their conſciences operate upon them to influence their actions; and before the ſentence againſt their evil works is executed upon them. Eccleſ. xii. 1.

Hear, O heavens; and give ear, O earth: for the Lord hath ſpoken: I have nouriſhed and brought up children, and they have rebelled againſt me. Iſaiah i. 2.

The ox knoweth his owner, and the aſs his maſter's crib: but Iſrael doth not know, my people doth not conſider. —3.

Here it is evident that God's own elect people which he had nouriſhed and brought up for himſelf, may debaſe and ſink themſelves below the brute creation; for are they not here called the rulers of Sodom, and the people of Gomorrah; becauſe they were to every good work *reprobate?*—and was not the cauſe that brought them into, and kept them in that ſtate, the very ſame that brings and keeps every wicked man into a ſimilar ſtate?—was it not becauſe they would not know and conſider, the great things their God had done, and would do for them?—Yes, it was becauſe they *would* not—not becauſe they *could* not.—Therefore the Lord ſays unto them—"When ye ſpread forth

your hands, I will hide mine eye from you; yea, when you make many prayers, I will not hear." People then in this dead ſtate, are capable of ſpreading forth their hands and praying; but God will not hear them; becauſe ſays he, your hands are full of blood, (i. 15.) If they wiſhed God to hear them, they muſt firſt endeavour to part with their ſins; therefore he ſays—Waſh
Iſaiah i. 16. you, make you clean; put away the evil of your doings
from before mine eyes; ceaſe to do evil; learn to do
——17. well; ſeek judgment, &c. And then by way of en-
——18. couragement he gives them this invitation—"Come now, let us reaſon together, ſaith the Lord: though your ſins be as ſcarlet, they ſhall be white as ſnow, though they be red like crimſon, they ſhall be as wool." How kind and indulgent is God to poor ſinners! He will do nothing to them that is inconſiſtent with right reaſon; he is willing that his actions ſhould be tried by that faculty, reaſon, which he hath placed in his creature man.—"Wherefore have we faſted (ſaid they) and thou ſeeſt us not?"—They ſeem to think that God was an unreaſonable being, who had no fixed rules of goodneſs, whereby to regulate his dealings with them; but to convince them of the contrary, the Lord will even condeſcend to debate the matter with them, and to aſſure them that he doth not act in a tyrannical way, but deals with them according to his invariable rules of goodneſs and juſtice. It is your own actions that determine how I ſhall treat you, if they are conſiſtent with the obligations you are
——19. under to me; "If ye be willing and obedient, ye ſhall eat the good of the land; but if ye refuſe and rebel,
——20. ye ſhall be devoured with the ſword. And the deſtruction of the tranſgreſſors and of the ſinners ſhall be together, and they that forſake the Lord ſhall be conſumed,

ſumed. "Woe unto their ſoul for they have rewarded evil unto themſelves!" ch. iii. 9.

The religion which God inforces is a reaſonable religion, there is nothing inconſiſtent with reaſon in it; nor is there any thing inconſiſtent with reaſon in his dealings with makind. He doth not decree men to happineſs or miſery, without a regard to their actions; no, his way is this, "Say ye to the righte- Iſaiah iii.
ous, that it ſhall be well with them; for they ſhall eat 10.
the fruit of their doings.

Woe unto the wicked! it ſhall be ill with him; for ——11.
the reward of his hands ſhall be given him.

Now if theſe people who were the Lord's own people had been Calviniſtically elected, ſurely he could have uſed Calviniſtic means, and have delivered them from their dreadful condition, inſtead of deſiring to reaſon with them, and making uſe of ſuch means as did not reclaim and ſave them, nor prevent their ſin from becoming like to that of Sodom, whereby they brought a woe unto their ſouls. And if they were Calviniſtically reprobated, then why did the Lord ſay, they were his children that he brought up; or call them, "*my people?*"

My well beloved hath a vineyard in a very fruitful Iſaiah v. 1.
hill.

And he fenced it, and gathered out the ſtones there- ——2.
of, and planted it with the choiceſt vine, and built a tower in the midſt of it, and alſo made a wine-preſs therein; and he looked, that it ſhould bring forth grapes, and it brought forth wild grapes.

And now, O inhabitants of Jeruſalem, and men of ——3.
Judah, judge, I pray you, betwixt me and my vineyard.

What could have been done more to my vineyard ——4.
that I have not done in it? wherefore when I looked

that it ſhould bring forth grapes, brought it forth wild grapes?

Iſaiah v. 5. And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it ſhall be eaten up, and break down the wall thereof, and it ſhall be trodden down.

Here it is declared of God's choſen people, whom he had called, redeemed, delivered, planted, who were his children, heritage, flock, and he was their God, Father and Shepherd; that they did not anſwer the end for which he had elected, called, redeemed, and planted them; no, "He looked that they ſhould bring forth grapes," or good fruit, which was but a reaſonable expectation; but alas! there were only wild grapes, or bad fruit to be found; therefore he appeals to their own reaſon, if he had not done his part, or every thing that was conſiſtent with his wiſdom and goodneſs to do, or whether the cauſe of their bringing forth bad, inſtead of good fruit, was owing to any thing that was wanting on his part, or on theirs.

And as it appeared very plain that the fault was intirely their own; that it was owing to themſelves that the end of their calling and election was not ſecured; he proceeds to give ſentence againſt them, which was, that he would leave them expoſed to all their enemies, and lay them utterly waſte; thus they firſt reprobated themſelves; and then God in juſtice ſays, Reprobate ſilver ſhall men call them, becauſe the Lord hath rejected them, Jer. vi. 30.

When the Lord made this enquiry, "What could have been done more to my vineyard that I have not done in it?" The prophet, if he had been a Calviniſt, might have anſwered, "That he thought much more was neceſſary," viz. ſpecial grace, irreſiſtible grace, &c.

And

And in this mountain ſhall the Lord of hoſts make unto all people a feaſt of fat things, &c. Iſaiah xxv. 6.

And he will deſtroy in this mountain the face of the covering caſt over all people, and the veil that is ſpread over all nations. How well does this prophecy of Chriſt and the goſpel correſpond with the goſpel declarations, that he "is the Saviour of all men;" died for all; and invites all to partake of his ſalvation, by his miniſters who were commanded to "go into all the world, and preach the goſpel to every creature?" But according to the Calviniſtic account, this feaſt of fat things is made only for ſome people. ——7.

Ho, every one that thirſteth, come ye to the waters, and he that hath no money; come ye, buy and eat: yea, come buy wine and milk without money, and without price. Iſaiah lv. 1.

Here the bleſſings of the goſpel are compared to wine and milk, and repreſented as being ſet before mankind, that whoſoever ſhould deſire to enjoy them, might have an opportunity; they are invited to buy them, not with money or price; no, but by attention to the offers, by prayers for a reception, and an application of the bleſſings to themſelves. Thus Chriſt ſays to the Laodiceans; I counſel thee to buy of me gold tried in the fire, that thou mayeſt be rich, and white raiment, that thou mayeſt be clothed, &c. Rev. iii. 18.

Now theſe people were once believers, or once had faith, but it was almoſt loſt, as their works teſtified; therefore they had need to buy again; or embrace and receive the preſent offers that were made them; all which ſhews that theſe bleſſings are not forced unconditionally upon men, but that it is neceſſary that they ſhould buy them; or, as the prophet ſays, Hearken diligently unto the Lord, &c. "Incline your ear and ——2. ——3.

come

come unto me; hear, and your ſouls ſhall live; and I will make an everlaſting covenant with you," &c.

Hence it appears, they are firſt to come before God will make a covenant with them; but ſay ſome, God had made an everlaſting covenant with his people before; if ſo, what was become of it? or why ſhould God want to make another? God does not ſay that he has; but that he will do it; but upon this condition, that they come unto him and hear; or attend his gracious calls, and embrace the glorious offers of ſalvation by his Son; then it is that their ſouls ſhall live; for whoſoever (or any man that) "believeth in him, ſhall not be aſhamed."

Iſaiah lv. 6. And then the prophet gives his fellow-creatures this advice, "Seek the Lord while he may be found, call upon him while he is near;" which plainly implies, that there was a time in which he is near to his creatures, and may be found by them; and that if they do not embrace that time, or the opportunities and means of grace given them, there will come a time when he is not to be found by them. Then he goes on, ſaying,

——7. "Let the wicked forſake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."

Here the wicked, without exception, are invited to return to the God of Iſrael, who will abundantly pardon, and readily receive them. The prophet little thought, as ſome do now, that the greateſt part of the wicked could not return, and that his God would not receive them.

If the people this prophecy addreſſes were Calviniſtically elected, why ſhould God deſire to make an everlaſting covenant with them; and that upon condition

tion of their acceding to the terms, hearkening diligently, inclining their ear, and coming unto him?—Surely all this ſtrongly implies that he had not made an unconditional everlaſting covenant with them before; and if they were Calviniſtically reprobated, why ſhould they be invited to hear, and come? or how could God promiſe to make an everlaſting covenant with any whom he had everlaſtingly reprobated?

The ſons of ſtrangers; the eunuchs; any that chooſe the things that pleaſe God, and take hold of his covenant, are promiſed an everlaſting name that ſhall not be cut off; and the Lord ſays he will make them joyful; their ſacrifices ſhall be accepted upon his altar, for his houſe ſhall be called a houſe of prayer for all people. Iſaiah lvi. 3. —4. —7.

Here was great encouragement given for every perſon that heard the prophecy to chooſe the things that pleaſed God, and to take hold of his covenant: though Iſrael were his peculiar people, yet they were not Calviniſtically elected, and though theſe were ſtrangers and aliens from the commonwealth of Iſrael, yet they were not Calviniſtically reprobated; if they were, why ſhould the prophet ſpeak of their chooſing the things that pleaſed God, and of their taking hold of his covenant?

I am ſought of them that aſked not for me; I am found of them that ſought me not; I ſaid, behold me, behold me, to a people that were not called by my name. —lxv. 1.

Here the calling of the Gentiles by the goſpel is declared: they were, as Paul informs us, given over to a reprobate mind, becauſe they did not chooſe to retain God in their knowledge; and yet it was the the purpoſe of God to call theſe reprobates by the preaching of his goſpel to believe in the Saviour he had provided, to accept of his grace, to become his elect,

and

and to partake of all the privileges of his ſons and daughters.

Iſaiah lxv. 2. But of his elect people, the Jews, he ſays; I have ſpread out my hands all the day unto a rebellious people, which walk in a way that was not good, after their own thoughts, which ſay, ſtand by thyſelf, come ——5. not near to me, I am holier than thou, &c. Their gracious God here reminds them of the means he had made uſe of to reclaim them. He drew them with the cords of a man, with bands of love, &c. he laid meat unto them, but they refuſed to return, Hoſea xi. 4, 5. But had they been Calviniſtically elected, ſurely the application of irreſiſtible grace could have cauſed them to walk in the way that was good.

And if they were Calviniſtically reprobated, ſurely God muſt know it; and where then was his wiſdom in ſtretching out his hands all the day, or uſing a great variety of means to induce thoſe to become obedient, who were under the fatal neceſſity of diſobeying?

Therefore they were neither the one nor the other, but were a true picture of ſome of the Jews in our Saviour's time, who boaſted of their election as a people, and of their own ſelf-righteouſneſs; when in reality, they had only their exactneſs in the payment of tithes, and their regard to the ceremonies of the law, and the traditions of men to boaſt of. *Some people* in our days pretend to be afraid of ſelf-righteouſneſs, leſt they ſhould be thought to imitate the Phariſees; but ſome of them are ſo far from being afraid of ſelf-importance, that they thoroughly imitate the Phariſees in that; and alſo in their contempt of thoſe humble ſouls, who differ from them; for of theſe, they are ready to ſay, you have only your natural gifts, powers, and your own filthy

rags;

rags; and are no better then reprobates. But thank God, we are not like you; we are perſonally, and abſolutely elected to eternal life; we have been effectually called; are gifted from above; and moſt eminently diſtinguiſhed by grace, &c. But let all ſuch take care, leſt the Lord ſhould apply the latter part of the laſt verſe unto them; (and ſay) Theſe are a ſmoke in my noſe, a fire that burneth all the day.*

I had planted thee a noble vine, wholly a right ſeed, how then art thou turned into a degenerate plant of a ſtrange vine unto me? Jer. ii. 21.

If they were Calviniſtically elected, it might have been a wonder indeed, or rather it would have been an impoſſibility, for them to have degenerated into a plant of a ſtrange vine; or to have made themſelves reprobates.

And though God had been as a tender huſband to the ten tribes, yet they played the harlot: and when in kindneſs, he ſaid, "Turn thou to me," yet they returned not; but provoked him, yet more, and cauſed him to put them away, and give them a bill of divorcement; but if their election had been Calviniſtic, how could God have revoked it? How could he reject them, and give them a bill of divorcement? iii. 6—. ——7. ——8.

And if they were Calviniſtically reprobated, how could God be married to ſuch? and how ſhould he call upon them to return to him?

It appears therefore, that they were neither the one nor the other; but the truth was this, "Mine heritage is unto me as a lion in a foreſt, it crieth out againſt me, therefore have I hated it," xii. 8.

* The author hopes theſe and ſuch like hints will not be conſidered as reflections on the ſpirit of the whole body of Calviniſts, but on ſome individuals.

Thus

Jer. vi. 16. Thus ſaith the Lord, ſtand ye in the ways, and ſee, and aſk for the old paths, where is the good way? and walk therein, and ye ſhall find reſt for your ſouls; but they ſaid, "We will not walk therein."

——17. Alſo I ſet watchmen over you, ſaying, "Hearken to the ſound of the trumpet;" but they ſaid, we will not hearken.

If theſe people were Calviniſtically reprobated, how could they ſee, find, and walk in the good old way? and by ſo doing, find reſt for their ſouls? or how was it poſſible for any watchmen that God might ſet over them, to prevent their going to hell? and why ſhould God threaten, in the 19th verſe, to puniſh them for not hearkening to him; walking in the good way, &c. if they could not? And if they were Calviniſtically elected, I think compulſive grace would ſoon have ſet aſide their "*will not's.*" Surely then, they would not have been "all grievous revolters, walking with ſlanders; braſs and iron, all corrupters, ver. 28. nor would God have ſaid, "Reprobate ſilver ſhall men call them, becauſe the Lord hath rejected them," ver. 30.

—xiii. 11. For as a girdle cleaveth to the loins of a man, ſo have I cauſed to cleave unto me the whole houſe of Iſrael, and the whole houſe of Judah, ſaith the Lord; that they might be unto me for a people, and for a name, and for a praiſe, and for a glory; but they would not hear.

Here the Lord declares, that as a girdle cleaveth to the loins of a man, ſo he had cauſed to cleave unto him the whole houſe of Iſrael, and the whole houſe of Judah; not a few, but all of them. And yet it appears that they did not, or would not cleave unto him; and in the verſe before, he ſays, "They are an evil people, which

which refuſe to hear his words;" therefore the meaning muſt me, "I have done every thing that my wiſdom and goodneſs can do; every thing that was neceſſary; every thing that was ſufficient to cauſe them to cleave as cloſe to me, as a girdle doth to the loins of a man.

I have elected, called, redeemed, delivered, and begotten them; I have done ſufficient to have made them a people, a name, a praiſe, and a glory unto me; if they had ſuffered themſelves to have been influenced by the means I have uſed, BUT THEY WOULD NOT. Had the whole houſe of Iſrael and Judah been Calviniſtically elected, ſure the Lord would have uſed compulſive means, and ſoon have ſet aſide their would not.

And if the whole houſe of Iſrael and Judah were Calviniſtically reprobated, then ſurely the Lord would never have uſed means to cauſe ſuch wretches to cleave cloſe to him, &c.

Get thee to them of the captivity, unto the children of thy people, and ſpeak unto them, and tell them, thus ſaith the Lord God; whether they will hear, or whether they will forbear? He that heareth, let him hear; and he that forbeareth, let him forbear. From hence it is plain, that though they were politically dead, as a puniſhment for their deadneſs to divine things, yet they were capable of hearing and attending to the words of the Lord. Ezekiel iii. 11.

Son of man, I have made thee a watchman to the houſe of Iſrael, &c. ——17.

When I ſay unto the wicked, thou ſhalt ſurely die; and thou giveſt him not warning, nor ſpeakeſt to warn ——18.

the

the wicked from his wicked way, to ſave his life, the ſame wicked man ſhall die in his iniquity, &c.

Ezekiel iii. 19. Yet if thou warn the wicked, and he turn not from his wickedneſs, nor from his wicked way, he ſhall die in his iniquity.

Now to what purpoſe could this warning be given to the wicked, ſince if he was Calviniſtically reprobated, he could not turn from his wickedneſs; and if he was Calviniſtically elected, how could the Lord ſay, he ſhall die in his iniquity, unleſs he turn from it?

——20. Again, when a righteous man doth turn from his righteouſneſs, &c. becauſe thou haſt not given him warning, he ſhall die in his ſin, &c.

——21. Nevertheleſs, if thou warn the righteous man that the righteous ſin not, and he doth not ſin, he ſhall ſurely live, becauſe he is warned.

Here the Lord ſays, that if the righteous man ſhould commence a ſinner, and is not warned, he ſhall ſurely die in his ſin; but how could this be if he was Calviniſtically elected?

Again, ſhould the ſame righteous man be warned, that he doth not ſin; he ſhall ſurely live; how could this be if he was Calviniſtically reprobated?

So that theſe warnings and declarations are inconſiſtent with a ſuppoſition, that the perſons are either the one or the other.

Dr. Whitby aſks, now can we imagine, "That that God who will require the blood of ſouls from every watchman who doth not warn the ſinner to turn from his iniquity, ſhould himſelf leave them inevitably to periſh in it?" So that what he threatens to him only,

only, *who being often reproved, hardeneth his heart*; ſhould be the caſe of almoſt all men before they came into the world, viz. *to be deſtroyed without remedy?* *

Behold all ſouls are mine; as the ſoul of the father, ſo alſo the ſoul of the ſon, is mine; the ſoul that ſinneth, it ſhall die; but if a man be juſt, and do that which is lawful and right, &c. he is juſt; he ſhall ſurely live, ſaith the Lord God. Ezekiel xviii. 4. —5. —9.

If he beget a ſon that is a robber, a ſhedder of blood, and that doth the like to any of theſe things, and that doeth not any of thoſe duties, &c. he ſhall ſurely die; his blood ſhall be upon him. —10. —11. —13.

Now lo, if he beget a ſon that ſeeth all his father's ſins which he hath done, and conſidereth and doth not ſuch like, &c. he ſhall not die for the iniquity of his father; he ſhall ſurely live. —14. —17.

As for his father, becauſe he cruelly oppreſſed, &c. lo, even he ſhall die in his iniquity. —18.

Then God aſſerts the equality of his dealings with the children of men; for there is no reſpect of perſons with God, ſimply conſidered as perſons; no, "the righteouſneſs of the righteous ſhall be upon him, and the wickedneſs of the wicked ſhall be upon him." —19. —20.

Theſe are all the Lord's own declarations; and ſurely nothing can be more oppoſite to Calviniſtic election, or reprobation, nothing ſo reverſe; for obſerve, God is ſpeaking of the ſouls of the father and ſon, and of the ſoul that ſinneth.

But if the wicked will turn from all his ſins, and do that which is lawful and right, he ſhall ſurely live; he ſhall not die. God had before ſaid, that for his ſin he ſhould die; therefore he could not be Calviniſtically —21.

* Arminian Mag. vol. ix. p. 524.

reprobated; and the following words of the Lord are a proof that he hath reprobated no man.

Ezekiel xviii. 23. Have I any pleaſure at all that the wicked ſhould die? ſaith the Lord God; and not that he ſhould return from his ways and live? nor doth it appear that he knew of any ſuch thing as Calviniſtic election, for
——24. he ſays of the righteous man, who is his elect, in
——26. whom his ſoul delighteth; "when a righteous man turneth away from his righteouſneſs, and committeth iniquity, and dieth in them; for his iniquity that he hath done, ſhall he die. Here we are aſſured, that if the righteous man turneth away, and dieth in ſin, that for his iniquity he ſhall die; that is, ſhall die the *ſecond death*.

Nor doth it appear that he knew of any ſuch thing as Calviniſtic reprobation; for he ſays of the wicked man, "whom his ſoul hateth," Pſalm xi. 5.

——27. Again, "when the wicked man turneth away from his wickedneſs, &c. he ſhall ſave his ſoul alive."

——28. And the reaſon is not becauſe he was Calviniſtically elected, "but becauſe he conſidereth and turneth away from all his tranſgreſſions that he hath committed, he ſhall ſurely live; he ſhall not die."

——29. Then the Lord declares again the equality and impartiality of his dealings with them, and calls upon
——30. them, ſaying, "Repent and turn yourſelves from all your tranſgreſſions; ſo iniquity ſhall not be your ruin."

——31. Caſt away from you all your tranſgreſſions whereby ye have tranſgreſſed, and make you a new heart, and a new ſpirit, for why will ye die, O houſe of Iſrael?

For

For I have no pleaſure in the death of him that dieth, ſaith the Lord God; wherefore turn yourſelves and live ye." Ezekiel xviii. 32.

And let it be remembered that God is here ſpeaking of the *ſouls* of his creatures, all ſouls are mine, ſaith he, in the beginning of this addreſs; as the ſoul of the father, ſo alſo the ſoul of the ſon is mine; and it is the ſoul that ſinneth, that ſhall die. Their bodies were ſure to die a natural death, whether they turned, or not.

Now, as a gracious God hath given us ſuch full aſſurances, that he hath not pleaſure in the death and miſery, but in the repentance and ſalvation of poor ſinners; and as all this is declared in the plaineſt and moſt expreſſive language, ſo that a way-faring man, though a fool, if he will but impartially conſider it, cannot err therein; can ſuch as deny it, be worthy of the name of ſound believers?

No doubt, but that the Lord knew there would ariſe both Jews and Calviniſts, that would eaſily ſwallow down the camel of their own perſonal, unconditional election; and ſtrain mightily at it, not having room left for his doctrine; that "he is not willing that any ſhould periſh, but that all ſhould come to repentance; that he will have all to be ſaved, &c." but he hath put the truth of his doctrine beyond a doubt, by this ſolemn declaration, as I live ſaith the Lord God, "I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live;" Turn ye, turn ye, from your evil ways, for why will ye die, O houſe of Iſrael? xxxiii. 11. What a great bleſſing is it that our gracious God ſhould encourage poor ſinners to hope for mercy, by condeſcending to ſwear! But what a

dreadful curſe may we expect, if we believe him not when he ſwears?

I have before obſerved, that theſe words were ſpoken at a time when the Iſraelites were in captivity; which was a juſt puniſhment inflicted upon them for their diſregard of, and deadneſs to, real ſpiritual religion. And as the Lord poſitively declares, "I have no pleaſure in the death of him that *dieth:* In the death of the wicked," &c. ſurely it cannot be ſuppoſed that he hath Calviniſtically reprobated, and doomed them to hell; yet according to the account of ſome, one may be led to think, notwithſtanding all his declarations to the contrary, that he hath given ſecret orders to puſh them in.

It is very clear, that if the wicked God here ſpeaks to did not turn from their wicked way, they would die the death of the wicked.

Yet ſurely the Lord would never ſay, and ſwear, that he had no pleaſure in the death of him that dies, but rather that he ſhould turn and live; if it really was his pleaſure that they ſhould die; or if he had left them under ſuch an abſolute neceſſity, that they could not but die, and could not poſſibly turn and live.

Some ſay that God only required them to turn, that they might live the longer here, and enjoy more liberty and happineſs; but ſurely God did not deſire them to turn hypocritically, but ſincerely; but if they had attended to his deſire, and turned ſincerely to him; yet even then, according to *their* account, it was the pleaſure of God that they ſhould die. How inconſiſtent and oppoſite is all this to the declaration of him who would not have the wicked to die, and hath no

pleaſure

pleaſure in the death of him that dieth; much leſs in the death of him that ſincerely turneth to him!

It may not be amiſs in this place, to recite the ſubſtance of ſome things that have been ſaid, both by the Calviniſts and Arminians, reſpecting the calls, invitations, exhortations, commands, &c. in the word of God, which appear to be given or intended for every man that heareth them without reſtriction. Calvin, on the 23d verſe of this 18th chapter, ſays, "That God in calling ſinners, puts on a double perſon." And Dontelock ſaith, "God calls ſome of the reprobates to ſalvation, but he wills not that any of them be ſaved; becauſe he hath by an immutable decree deſtined them to deſtruction." So Piſcator, "God doth many times profeſs one thing with his mouth, and intend another; but though he ſpeaks one thing and wills another, yet he is not defiled with hypocriſy!" According to this doctrine, God, though he calls them, cannot ſeriouſly intend or will their ſalvation, having antecedently and immutably willed and decreed their reprobation; neither can he ſeriouſly will or intend their faith and repentance; for their reprobation from faith and repentance, unavoidably follows their reprobation from ſalvation, ſo that whoſe ſalvation God ſeriouſly wills not, their faith and repentance he cannot will ſeriouſly, leſt he ſhould ſeriouſly will things contrary. But ſaith Martinius, "If the benefit, though never ſo ſufficient, be not really intended and deſigned for me, how can a neceſſity be impoſed upon me to believe that it belongs unto me?" Why, ſays Mr. Perkins, "Every man within the pale of the church, is bound by the tenor of the goſpel, to believe himſelf redeemed by

Chriſt, whether he be elect or reprobate; but upon a different account."

The elect is bound to believe, that by believing, he may be made a partaker of the benefit of election; the reprobate, that by not believing, he may become inexcuſable; and this according to God's intention. And Macovius delivers his mind as fully, "That God in commanding men to come unto him (which is to believe in him and be converted) though he wills not that they ſhould come, yet he acteth herein very ſeriouſly, becauſe he hath a fourfold end hereby to accompliſh upon them, 1ſt, to try them; 2d, to convince them; 3d, to upbraid them with their impenitence; and 4th, to augment their condemnation." *

But if *in ſending Chriſt to die*, and the *word to convert* them, he hath no purpoſe, that theſe ſhall be effectual to convert and ſave them; then theſe non-converted cannot be ungrateful, perverſe, contumacious, or rebellious. Do you think that God in his fore-knowledge, can look upon men as obſtinate and ungrateful towards the tenders of his grace, unleſs he ſees alſo that ſuch grace hath been ſeriouſly intended, and offered them for their converſion? If he ſends not his preachers with a ſerious intention to ſave them; and, in order thereto, to recall them from a courſe of rebellion and obſtinacy, how is it poſſible that his goodneſs ſhould find a will to convince them of rebellion and ingratitude? and not being convicted, what right can ſo pure a juſtice find, to proceed againſt them

* Extract from the Calviniſt Cabinet Unlocked, in the Arminian Magazine, vol. vii. p. 401, 402.

in

in judgment, as perſons obſtinate and ungrateful, when he never had a ſerious intention to ſave them; or free them from ſuch rebellion and obſtinacy; for what ingratitude can there be againſt a perſon, who hath no will to do a benefit; but only a will to ſeem to do? What obſtinacy can have place againſt him that calls, not with an intention to benefit? No man can be ungrateful towards a cruel hypocrite; no man can be obſtinate againſt an unmerciful deluder; and is it not a cruel hypocriſy and an unmerciful deluſion, to carry a will of ſeeming to convince thoſe perſons of ingratitude and obſtinacy, for their *rejection of grace and favor*, whom we have antecedently for ſome fault of their anceſtors imputed to them, ſecluded from all the ſalutary effects thereof, with a deſign to take advantage of the next plauſible pretence to ruin them? Can the odious crimes of ingratitude and obſtinacy, have place in ſuch a caſe? The Jews might with as good reaſon have condemned our Saviour for ingratitude and obſtinacy, againſt that invitation to accept their faith and his own deliverance, when having firſt nailed him to it, they, in mockery, cried out to him, *Come down from the croſs, and we will believe on thee.* What is offered in a deluſory way, or only tendered to render us inexcuſable, nothing can be more excuſable than to reject it.

We are not wont to beat our children, but to commend their ingenuity when in ſuch caſes they turn recuſants. I hope we will allow Almighty God to be full as equal, if not an infinitely more indulgent Father, than man is.*

* Extract from the Calviniſt Cabinet Unlocked, in Arm. Mag. vol. vii. p. 453, 454.

That God ſeriouſly wills that all to whom the goſpel is vouchſafed, ſhould repent, believe, and obey his laws, is evident beyond all poſſibility of doubting; for,

1ſt. The ſcripture very frequently, and moſt expreſsly hath declared the doing of theſe things to be doing the will of God, and the neglecting of them to be the neglecting, and even reſiſting his will; it is his will they ſhould believe, becauſe this is his commandment, *that we will believe on the name of the Son of God*; it is in his will that they ſhould repent, becauſe he commandeth, "*all men every where to repent*;" it is his will that they ſhould obey him, if that be neceſſary to be proved, becauſe that is in ſcripture ſtiled, "*The doing of the will of our Father which is in heaven!*" And ſeeing the Apoſtles were ſent to preach ſalvation to every creature, to call men to repent for the remiſſion of ſins, and to bring forth fruits meet for repentance, that they might eſcape the wrath of God; how can we reaſonably think that the ſame words ſpoken to all that heard them, as God's meſſage to them; as if *God did beſeech them* by their mouth, ſhould not be looked upon as God's commands to all to whom they ſpoke, i. e. to the whole world; to every *rational creature?* and why elſe do they ſay, "*He that deſpiſeth us*," thus ſpeaking, "*deſpiſeth not man, but God?*" Do not the generality of Chriſtians agree in this, that it is the will of God that they ſhould do what he commands? Do they not look upon his precepts as a ſufficient indication of his will and pleaſure? Are not all men obliged to believe God would have them to do what he requires of them? And can they be obliged to believe this if it be not true? Do not all

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nations conclude from the commands of their ſuperiors, that what they require they would have done, and what they forbid they would not have done, and ſhall it only be otherwiſe in the commands of the great ruler of the world?

Moreover, thoſe whom God calls to faith, repentance, and obedience; he is truly willing that they ſhould repent, believe, and be ſaved. Now it is certain God calls and invites all thoſe, to whom his word is preached, to faith, repentance and ſalvation; and therefore it is certain that he is truly willing they ſhould believe, repent, and be ſaved.

To think to ſalve all this as biſhop *Davenant* doth, by ſaying there is in God a true will revealed in the goſpel of ſaving all men that ſhall believe, and a true will liking, and rewarding faith, holineſs, and perſeverance in all men whatſoever; but that when the Apoſtle ſaith, *God will have all men to be ſaved*, the meaning only is, *if all men ſhall believe in Chriſt*; and that to believe in Chriſt, is an act ſo well pleaſing to his will, that whereſoever it is found it will be rewarded. I ſay, it ſeemeth ſtrange to me, that any man ſhould think this a ſufficient anſwer to this argument; for,

1ſt. How incongruous is it to aſcribe ſuch a will to God as this? viz. Holineſs is a thing ſo agreeable to my nature, that it is abſolutely neceſſary for me to be well pleaſed with the holineſs of all men, and therefore to reward them for it with the enjoyment of myſelf; but yet, I abſolutely purpoſe not to afford to the greateſt part of mankind, that aid which I ſee to be abſolutely neceſſary to enable them to be holy; and my will is to leave them, though they equally want, and equally are capable of it, and equally fit to be the objects of my grace

grace and favour, under an abſolutely incapacity of being holy. No man can think that man hath a true love for holineſs, who will not do all that is in his power to make others holy. Can then that God, whoſe love to holineſs doth infinitely tranſcend the love which the moſt holy man bears to it, and who commands *us to be holy as he is holy*, have paſſed a decree from all eternity, which renders the want of holineſs in moſt men an infruſtrable event?

2dly. If his decree of not giving that repentance, which can alone reſcue men from periſhing, hath left them in an utter capacity of repenting; why doth he ſend his ambaſſadors to beſeech them *to be reconciled to him*, becauſe he hath made his Son *to be a ſacrifice for ſin, that they might be made righteous with the righteouſneſs of God in him?* Why doth he call them to repent, that *their ſins may be blotted out*, and encourage them to do ſo by this gracious promiſe, that *then all their iniquities ſhall not be remembered againſt them any more?* Why doth God, as he ſays, *patiently expect their converſion*, when he hath decreed to deny them thoſe means which can alone effect it? To ſay God ſeriouſly invites, exhorts, and requires all men to *work out their ſalvation*, and yet by his decree of reprobation hath rendered that event to the moſt of them impoſſible; that he requires all men to repent, that they may not periſh, and yet by his decree, or ſecret will, hath rendered that event to moſt of them, to whom he ſpeaketh in his word impoſſible, is to make the goſpel of Chriſt a mockery, by making it to require a condition in order to an end, which his own ſecret will of denying to them that faith, and that repentance which can alone produce that end, hath made im-

impoſſible to be obtained; and if this be not to make the ſecret will of God, to contradict his revealed will, it is to make his revealed will, following that ſecret one, a mere falſehood, unleſs his revealed will can make contradictions true; for to make God to will this, or that for ſuch an end, which by virtue of his ſecret will can never come to paſs, makes contradictions at the ſame time to be the object of his will; and to ſay his will is this, or that to exempt men from that event which his ſecret will hath made neceſſary to come to paſs, is alſo to will at the ſame time a contradiction; ſo that if God's declared will is, "That all men ſhould believe unto ſalvation; and his ſecret will is, That moſt of them ſhould not be ſaved, it being his will to withhold what is neceſſary to their ſalvation; if his revealed will be this, That the reprobate ſhould repent, that he may not periſh; and his ſecret will be this, That he ſhould die, and not live, as being a will to withhold that grace from him, without which he cannot live, but muſt die; the contradiction betwixt theſe two wills is as evident as words can make it. *

To ſuch arguments as theſe it is often objected; in ſhort, "Secret things belong to God, and thoſe that are revealed belong to us;" when we meet with a *plain precept*, we ſhould ſimply endeavor to obey it, without tarrying to enquire into God's hidden purpoſe.

This is all very true, but their principles, and the arguments which they infer from ſuch paſſages to defend them, will enable the reprobates to argue thus:

* Extract from Dr. Whitby on the Five Points, in the Arminian Mag. vol. viii. p. 502, 503, 504, 505.

God's

God's revealed will is, that we ſhould obey him; but his ſecret will has rendered that obedience impoſſible; therefore, conſcience! you need not ſting me for neglect of duty.

By God's revealed will, Jeſus died for us all; but by his ſecret will, he did not; therefore as he did not die for us, he was not raiſed for us; and if Chriſt be not raiſed for us, then we riſe not.

By the revealed will of God the wicked ſhall be turned into hell, but this is only to keep us in awe, for by his ſecret will we are not even to riſe from the dead.

By the revealed will of God, he commands us to do no murder; but when we did it, we did no more than God by his ſecret will determined to be done, and as God's hidden will is peremptory and abſolute; and therefore cannot be hindered from taking effect; and as he that ordains the end, ordains the means to accompliſh it, ſurely he will not be angry with us, becauſe we were inſtruments to perform his real, though ſecret will: and many more things of a ſimilar nature they may advance.

I would here enquire, if it be the ſecret will of God, or if God have a ſecret will, which contradicts his revealed will; how came it to be known? ſince ſecret things belong to God only, and we cannot by any enquiry find out his hidden purpoſe; and every thing that is revealed, muſt belong to his revealed will; how then canſt thou aſſert, what the ſecret will of God is? Did the Lord poſſeſs thee in the beginning of his way? Waſt thou ſet up from everlaſting, from the beginning, or ever the earth was? Haſt thou been his counſellor? or haſt thou been caught into paradiſe,

and

and heard unſpeakable words, which it is not lawful for a man to utter?

The ſcriptures give us reaſon to think that the devil can put on a double perſon, and gravely aſſert one thing when he means another, and that he can transform himſelf into an angel of light; but they no where give any reaſon to think that God ever transformed himſelf, either by ſimilitude, or conduct, into the likeneſs of the prince of darkneſs.

The Calviniſts ſometimes tell us, that Satan, to anſwer his purpoſes, will reveal or ſuggeſt things to the mind of men, which appear to be good, and to tend to their ſalvation; but we have good reaſon to believe that in ſecret, he willeth their damnation; we believe that his revealed and ſecret will may be oppoſite at times, for he is characteriſed as a wily, crafty, old ſerpent.

But far be it from us to ſuppoſe the bleſſed God acts after this manner! Far be it from us to ſuppoſe him capable of doing, what devils and wicked men only will do! God forbid that we ſhould think ſo diſgracefully of him, as to ſuppoſe him capable of declaring, That he hath *no pleaſure in the death of him that dieth; wherefore turn yourſelves, and live ye*; that he willeth that *all ſhould be ſaved, and come unto the knowledge of the truth*; and many other ſimilar declarations; if it was his ſecret will and pleaſure, abſolutely to deny them that grace, or the means neceſſary to enable them to turn and live!

Son of man, the houſe of Iſrael is to me become droſs: all they are braſs, and tin, and iron, and lead, in the midſt of the furnace; they are even the droſs of ſilver. Ezekiel xxii. 18.

Thus

Ezekiel xxii. 19. Thus ſaith the Lord God: Becauſe ye are all become droſs, behold therefore, I will gather you into
——20. the midſt of Jeruſalem, as they gather ſilver and braſs, and iron, and lead, and tin, into the midſt of the furnace, to blow the fire upon it to melt it; ſo will I gather you in mine anger and in my fury, and I will leave you there and melt you.

This houſe of Iſrael was once a choice plant, a noble vine, wholly a right ſeed, God's elect people, his children, flock, heritage, &c.

But now becauſe they were become what they once were not, viz. the droſs of ſilver, reprobate, lead, &c. therefore God ſays, He will gather them into the midſt of the furnace, blow the fire upon them, melt them, and leave them there.

—xxiv. 3. Utter a parable unto the rebellious houſe, and ſay unto them, Thus ſaith the Lord God, ſet on a pot, ſet it on, and alſo pour water into it.

——4. Gather the pieces thereof into it, even every good piece, the thigh and the ſhoulder: fill it with the choice (elect) bones.

——5. Take the choice (or elect) of the flock, and burn alſo the (elect) bones under it, and make it boil well; and let them ſeethe the (elect) bones of it therein.

It is well known that this houſe of Iſrael was God's elect people, his flock, and that he was their Shepherd.

We ſee then what deſtruction a ſeries of crimes brought upon theſe choſen people; yea, even upon the choice or elect of God's flock; but ſurely if they had been Calviniſtically elected, God would not have death after this manner with them; he would not have, "Set her blood upon the top of a rock that it ſhould not be covered,"

covered," and threatened to punish them in the dreadful manner he does in the 8th, 9th, 10th, 11th, 12th, verses; and then say, Because I have (or would have) purged thee, and thou wast not purged; thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee. I the Lord have spoken it: it shall come to pass, and I will do it: I will not go back, neither will I spare, neither will I repent. Ezekiel xxiv. 13.

And if they were Calvinistically reprobated, why should they be called the choice of the flock? why should God say, I have purged thee (or done sufficient to purge you) and thou wast not purged?

Therefore, O thou son of man, speak unto the house of Israel, Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? xxxiii. 10.

Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way, and live: turn ye, turn ye from your evil ways: for why will ye die, O house of Israel? ——11.

Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. ——12.

When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remem- ——13.

membered; but for his iniquity that he hath committed, he ſhall die for it.

——14. Again, when I ſay unto the wicked, Thou ſhalt ſurely die: if he turn from his ſin, and do that which is lawful and right:

——15. If the wicked reſtore the pledge, give again that he had robbed, walk in the ſtatutes of life, without committing iniquity, he ſhall ſurely live, he ſhall not die.

——16. None of his ſins that he hath committed ſhall be mentioned unto him: he hath done that which is lawful and right; he ſhall ſurely live.

——17. Yet the children of thy people ſay, The way of the Lord is not equal: but as for them their way is not equal.

It appears, from what the Lord commands the prophet to ſay to the houſe of Iſrael, that they entertained hard thoughts of God; for though he had ſet life before them, yet they repreſented him as having put it out of their power to obtain it; for, ſaid they, "If our tranſgreſſions and our ſins be upon us, and we pine away in them, how ſhall we then live?" ver. 10. Very true, if this was the real caſe, it was not poſſible for them to live; if their tranſgreſſions were upon them, and no Saviour was provided, or means offered by God to deliver and ſave them, they could not live. But the Lord, in the 11th and following verſes, aſſures us, that ſuch are falſe and groundleſs ideas of his dealings with the children of men, for he hath no pleaſure in ſeeing them periſh in ſuch a miſerable condition, but affords means to enable them, and points out the way by which they may live.

Yet

Yet ſome there now are, who repreſent the greater part of mankind as having the ſin of Adam, and their own tranſgreſſions upon them, and as pining away under them, ſo that it is impoſſible for them to live, becauſe no Saviour is provided to ſave them.

The Jews alſo repreſented God as acting in a way that was not equal; as being partial, or a *reſpecter of perſons*. Here again ſome Calviniſts imitate them, for they repreſent God as decreeing to give a certain number of perſons the greateſt bleſſings, without any regard to faith, or works foreſeen; and as decreeing the reprobation of others without any conſideration of foreſeen diſobedience, or unbelief. And though he calls upon them to turn to him and live, yet they ſay he hath rendered it impoſſible for them to turn, or to avoid the death of him that dieth; becauſe he refuſeth to vouchſafe to them ſufficient means, or grace to enable them to repent; and hath denied them any ſaving benefit in that Saviour, in whom alone there is ſalvation.

But, bleſſed be our gracious God! he hath aſſured us that he hath not, that he will not deal in this unequal manner, that "there is no reſpect of perſons "with him;" for the rule he obſerves in his dealings with them all, is ſo equitable, ſo well-tempered with goodneſs, juſtice, mercy, and truth, and ſo plainly deſcribed in his word, that a mean man may underſtand it. When the righteous man, to whom God had ſaid, he ſhall ſurely live, turneth from his righteouſneſs, and commenceth a wicked perſon, then *he ſhall ſurely die* thereby. But if the wicked turn from his wickedneſs, and do that which is lawful and right, he ſhall live thereby, ver. 19. Yet ye ſay, The way

of the Lord is not equal. O houſe of Iſrael, I will judge every one after his ways, v. 20*.

Dr. Whitby on the Five Points, obſerves, "Is he (God) ſo concerned to juſtify the equity of his proceedings, by declaring that *the ſon ſhall not die a temporal death for the iniquity of his father*; but *the ſoul that* perſonally *ſinneth he ſhall die?* When this more obvious exception lay againſt the equity of his proceedings with the ſins of men, that moſt of the ſons of Adam lay under death eternal by his peremptory decree, does it become his ſincerity to ſeem ſo earneſt in his calls to them to repent, and to enquire with ſo much ſeeming concern? *Why will you die?* And to ſtrengthen the invitation with an oath and ſolemn declaration; *I have no pleaſure in the death of him that dieth; therefore turn yourſelves, and live ye*; and an enquiry, *Am I not much delighted in that the ſinner turneth from his evil ways, and liveth?* When he himſelf had paſſed the act of probation on them, which renders it impoſſible for them to repent and live.

"To ſay that God is ſincere, and in good earneſt in theſe declarations and inquiries, only becauſe the thing commanded (though it be impoſſible to be done by them) would be grateful to him if it

* When God ſays to the righteous man, that *he ſhall ſurely live*, without doubt it was the will of God that he ſhould live; therefore he was not Calviniſtically reprobated. And when that ſame righteous man turneth to be a wicked man, and acts contrary to the will of God, then God ſays *he ſhall die for it*; therefore he was not Calviniſtically elected.

Neither did God create and leave him in ſuch a ſituation as made his ſin unavoidable; becauſe, if he had, he would never have promiſed him life, or ſaid to him, Thou ſhalt ſurely live.

were

were done, is moſt apparently to put a force upon the text, to delude man with vain words, and to make the great and good God ſpeak to his people in the concerns of their ſalvation, as a wiſe and honeſt man would be aſhamed to ſpeak to his neighbour. 1ſt, It puts a manifeſt force upon the text: for in what propriety of ſpeech can he be ſaid to be more deſirous that lapſed ſinners ſhould return from the evil of their ways, and live, than that they ſhould continue in their ſins and die, who ſeeing them under abſolute neceſſity of dying without grace neceſſary to avoid it, leaves them under that ſad neceſſity? And who ſeeing them under an equal incapacity of living without the ſame grace, decrees that they never ſhall have it; and thefore in effect ſaith, they ſhall die, and not live. Surely when that which they ſay would be grateful to God, is by him left under a known impoſſibility of being done, he cannot properly be ſaid to will it at all, becauſe a true will only reſpects things poſſible: much leſs can be ſaid to will it, rather than death, which by his own decree, *i. e.* his will, and rule of acting, he hath made impoſſible to be avoided.

" Again, doth he not delude man with vain words, who, teaching that a God of truth, ſincerity, and great goodneſs, doth with much ſeeming compaſſion, require of perſons abſolutely doomed to death by his own preſcription, *Why will you die?* And ſaith unto them with a paſſionate concern, *Turn ye, turn ye, from your evil ways; why will you die? Repent, and be converted from all your tranſgreſſions, ſo iniquity ſhall not be your ruin*, when he himſelf had from eternity appointed them to ruin, and purpoſed to withhold from

them that grace, without which it was impoſſible they ſhould repent or be converted; and that he calls upon them to *caſt away from them all their tranſgreſſions, whereby they have tranſgreſſed, and make themſelves a new heart, and a new ſpirit, for I have no pleaſure in their death*, when he himſelf only propounds the way of life unto them upon impoſſible terms.

" Did ever any honeſt man thus attempt to engage another, to that which he beforehand knew to be impoſſible, without that help he had determined to deny him; or enquire why he would do what he well knew he never could avoid? Did ever any wiſe phyſician, or ſurgeon, ſay to the blind, the deaf, and the lame, I am not willing you ſhould ſtill continue under theſe diſtempers; put away your blindneſs, deafneſs, and lameneſs, and it ſhall be well with you, when they knew it was impoſſible to do it without their art; and that they were reſolved to afford them no aſſiſtance? If then the caſe is the ſame in reference to all to whom God hath decreed not to afford ſufficient grace, or to obtain a new heart and ſpirit, and more eſpecially to them *whom he hath ordained to die eternally*. Who can imagine a God of wiſdom, and ſincerity, ſhould ſo deal with the generality of lapſed men, as no good, wiſe, honeſt, or true-hearted man could have the face to deal with one like himſelf? See Extracts in Arminian Magazine, vol. 8. p. 234, 235, 236.

Hoſea ii. 23. I will have mercy upon her that had not obtained mercy, and I will ſay to them which were not my people, thou art my people; and they ſhall ſay, thou art my God.

But

But if theſe people were perſonally elected from eternity, did not Jeſus Chriſt obtain mercy for them then? Did they not obtain mercy, when they were choſen the veſſels of mercy? Therefore it appears that the Lord is not ſpeaking of ſuch, if any ſuch there were; but he is ſpeaking of thoſe who, "becauſe they did not like to retain God in their knowledge, God gave them over to a reprobate mind." Rom. i. 21.—28. and yet were not Calviniſtically reprobated neither, becauſe God was determined to have ſo much mercy upon them, as to call them by his goſpel and grace to believe in his Son, whom he ſent as their Saviour: and that every one of them who believed, ſhould become one of the number of his elect people.

And the reaſon why his then elect people ſhould be deſtroyed, and why his elect prieſts were rejected, is afterwards given.

My people are deſtroyed for lack of knowledge, becauſe thou haſt rejected knowledge; I will alſo reject thee, that thou ſhalt be no prieſt unto me, &c. ver. 4. 6. They rejected the knowledge of God, and would none of his counſel, and deſpiſed all his reproofs; therefore the *Lord rejected them.*

For I ſay unto you, That except your righteouſneſs ſhall exceed the righteouſneſs of the Scribes and Phariſees, ye ſhall in no caſe enter into the kingdom of heaven. Mat. v. 20.

I take it for granted, that if any were ever unconditionally elected to eternal life, the diſciples of Jeſus were: yet here Jeſus poſitively declares unto them, that except their righteouſneſs exceeded that of the Phariſees, they ſhould in no caſe enter into the kingdom of heaven.

Matt. vi. 15. Again, he ſays. But if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes. A plain declaration, that a forgiving charitable diſpoſition was a qualification abſolutely neceſceſſary even in his choſen, or elect diſciples, otherwiſe God would not finally forgive them.

Were they Calviniſtically elected, where was the wiſdom and goodneſs of Chriſt, in ſaying, they ſhould in no caſe enter into the kingdom of heaven? and ſhould not be forgiven by God, unleſs they performed ſuch and ſuch things; ſince this is declaring conditions neceſſary to the obtaining of what is abſolutely appointed.

—10. Thy kingdom come, thy will be done in earth, as it is in heaven.

Here the bleſſed Jeſus directs his diſciples to pray, that the will of God may be *done in earth, as it is in heaven*; now without doubt, his will is done by all the inhabitants of that happy place, without exception; therefore we are to pray that it may be done by all men on earth, without reſtriction.

And the ſcripture tells us, that *God commandeth all men every where to repent*, and that he *willeth all men to be ſaved, and to come to the knowledge of the truth.* This then being his will, that all ſhould come to the knowledge of the truth, and be ſaved; we are to pray that they may come to Jeſus, and uſe the means of grace, ſo as that they may fulfil God's will, and be ſaved.

Some Calviniſts ſay, that it is not the will of God to ſave all, but that his will is for the reprobates to continue in ſin, while on earth, that they may be damned hereafter. If this be true, one thing, that their prayer,

(" thy

("thy will be done in earth") includes, is, that the reprobates may continue in ſin while on earth, and be damned hereafter.

Many will ſay to me in that day, Lord, Lord, have we not propheſied in thy name? and in thy name have caſt out devils? and in thy name done many wonderful works? Matt. vii. 22.

Now I think it will be readily allowed, that they could not do theſe things by their own power; and it is not feaſible to ſuppoſe that the devil, if he had it, would exert it, towards deſtroying of his own kingdom; therefore, it muſt be by the power of God, who by calling and enduing men with the gifts of his holy Spirit, enabled them to do theſe things. Theſe people then, once had great tokens of their being God's called, elect, bought, &c. and can any now pretend to greater? Can any boaſt of equal? If not, how can they be ſure that they are unconditionally elected to ſalvation; ſince we find even theſe people were rejected? for they had ſuffered the ſpirit to be quenched, or put out within them; and received the grace of God in vain; denied the Lord that bought them; ſuffered the fleſh to triumph over the ſpirit; their carnal appetites to reign over them; and thereby prevented their being accounted and regarded as God's people, or being known, or approved of by him; for the reaſon given for their rejection, is, that they were not known, or approved of God, becauſe they were workers of iniquity. It is ſcarce rational to think that God did firſt reprobate theſe perſons, and leave them for the devil, and after that endue them with his holy Spirit, and enable them to propheſy, and do many wonderful works in the name of Jeſus; ſurely the glorious goſpel

might have been propagated without making uſe of, and inſpiring, and working with, perſons who were given up to the devil.

And if they were Calviniſtically elected, how could Chriſt ſay that he will bid them *depart?*

Matt. vii. 24. Therefore, whoſoever heareth theſe ſayings of mine, and doeth them, I will liken him unto a wiſe man, which built his houſe upon a rock.

Where is the wiſdom and propriety of this compariſon, made by the bleſſed Jeſus? where the wiſdom of the perſons alluded to? If they were Calviniſtically elected, and conſequently irreſiſtibly influenced, to hear and to do the ſayings of Jeſus; and to build this houſe upon a rock.—Can a machine that is moved by a power, which it cannot reſiſt to do any work, be compared to a wiſe man; and be ſaid to build its houſe?

——26. And every one that heareth theſe ſayings of mine, and doeth them not, ſhall be likened unto a fooliſh man, which built his houſe upon the ſand.

If the perſons here referred to were Calviniſtically reprobated, how could they be likened unto a fooliſh man, for not doing and building upon, what it was impoſſible for them to do, and build upon? May we not with equal propriety liken our ſailors to fooliſh men, for not ſwimming their ſhips upon dry land, where the winds and the floods could not deſtroy them?

—viii. 12. But the children of the kingdom ſhall be caſt out into outer darkneſs, there ſhall be weeping and gnaſhing of teeth.

What an evident proof is this, that the children of the kingdom of heaven, God's own elect people, were not Calviniſtically elected; for if they were, Chriſt could

could never have ſaid they ſhall be caſt into outer darkneſs, &c.

And it is as clear that they were not Calviniſtically reprobated, becauſe they are expreſsly ſaid to be the children of the kingdom. It appears, therefore, that they were neither the one, nor the other, but might have been ſcripturally elected had they received him, for they were his own; and he came to his own, but his own received him not, John i. 11.

And whoſoever ſhall not receive you, nor hear your words, when ye depart out of that houſe, or city, ſhake off the duſt of your feet. Verily I ſay unto you, It ſhall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city. Matt. x. 14. —15.

Theſe diſciples were commanded not to go into the way of the Gentiles; nor into any city of the Samaritans; but to the loſt ſheep of the houſe of Iſrael.—Now if theſe loſt ſheep of the houſe of Iſrael, were Calviniſtically elected, why ſhould Jeſus command his diſciples to ſhake off the duſt of their feet againſt them? Or how could he ſay, it ſhould be more tolerable for Sodom and Gomorrah in the day of judgment than for them?

And if they were Calviniſtically reprobated, why ſhould they ſhake off the duſt of their feet againſt them? or why ſhould it be more tolerable for Sodom, than for them, ſince it was impoſſible for ſuch to receive the goſpel of Chriſt?

Then began he to upbraid the cities wherein moſt of his mighty works were done, becauſe they repented not. —xi 20.

Wo unto thee, Chorazin! wo unto thee, Bethſaida! for if the mighty works which were done in you, had —21

been

been done in Tyre and Sidon, they would have repented long ago in ſackcloth and aſhes.

Matt. xi. 22. But I ſay unto you, it ſhall be more tolerable for Tyre and Sidon at the day of judgment than for you.

What low and degrading ſentiments would the Calviniſtic doctrines teach us to entertain of the wiſdom and integrity of the bleſſed Jeſus, to ſuppoſe him capable of upbraiding any becauſe they repented not; if they were Calviniſtically reprobated, and could not repent?

And they could not be Calviniſtically elected, becauſe they did not repent; and Jeſus pronounced a wo againſt them; and ſays, It ſhall be more tolerable for Tyre and Sidon in the day of judgment than for them.

And Jeſus declares, that if the men of Tyre and Sidon had enjoyed the means that were given to theſe, they would have repented; how manifeſt then is it, that the means God makes uſe of are not irreſiſtible; and that even theſe had a ſufficiency of grace, or means given them to convict, and bring them to repentance to the acknowledgement of the truth, and conſequently to that election of grace ſpoken of in the ſcriptures?

——23. And thou, Capernaum, which art exalted unto heaven, ſhalt be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained unto this day.

——24. But I ſay unto you, that it ſhall be more tolerable for the land of Sodom in the day of judgment than for thee.

From hence it appears, that neither the men of Capernaum, nor thoſe of Sodom, were Calviniſtically reprobated

probated, for the firſt might, and did not attend; but the latter would have attended to the works of Jeſus, had they been done among them.

If any ſhould aſk, why they were not then done in Sodom, Tyre, and Sidon, that ſo they might have been brought to repentance: I anſwer, firſt, by premiſing, That the men of Sodom, &c. had that natural law which Paul ſays was written in their hearts, Rom. ii. 14, 15. And the ſpirit of God might alſo ſtrive with them, for we find it did ſtrive with thoſe of the old world before it was deſtroyed by water. They had, without doubt, means ſufficient to teach and enable them to act better, elſe God would not have puniſhed them; for, "The times of ignorance God winks at" Acts xvii. 20. And where there is no law, there is no tranſgreſſion, Rom. iv. 15. And Jeſus does not ſay, that the men of Sodom, &c. ſhall be condemned in the judgment; but he intimates, that there is a greater probability of their eſcaping puniſhment, or ſuch a degree of it, than there is of thoſe of Capernaum, &c. And why ſhould this be, but becauſe the Judge of all the earth will do right, Gen. xviii. 25. And to whomſoever much is given, of him ſhall be much required: and to whom men have committed much, of him will they aſk the more, Luke xii. 48.

Now, the men of Sodom and Gomorrah, not having the written law, might not know that taking the Lord's name in vain, &c. were ſins againſt God; but if the goſpel had been preached unto them, and confirmed by theſe mighty works, they would have believed it, been convinced of their ſin, and repented. But the men of Capernaum had the written law, they knew

knew theſe things were ſins againſt God. They alſo heard the goſpel, and ſaw the miracles that were wrought in confirmation of it, and yet they repented not. Therefore, the men of Sodom and Gomorrah not having a written law to guide, nor a goſpel preached, and mighty works wrought to convict and convince, ſhall be more likely to eſcape eternal puniſhment, or that degree of puniſhment, than the men of Capernaum, who enjoyed, and yet neglected theſe great bleſſings. And we are to obſerve, that our Saviour is not ſpeaking here of the influences of the Divine Spirit upon the heart, for this the men of Sodom might experience for what we know, as much as the men of Capernaum did; but he is ſpeaking of the *mighty works* which were done before the eyes of the men of Capernaum, to confirm the goſpel he preached in their ears.

Secondly. It appeared moſt conſiſtent with the wiſdom of God, for his Son to come and ſuffer only once; and that was to be at the moſt proper period, or as the Scripture expreſſes it, "*the fulneſs of time.*" When the greateſt good might be effected, and the beſt purpoſes anſwered to mankind univerſally. God in his wiſdom did not ſee it neceſſary that Jeſus ſhould be always upon the earth working miracles; nor to ſend him all over the earth, to work them: nor did he ſee fit that the extraordinary gift of the Holy Ghoſt, ſhould be always given to men: No, theſe were extraordinary things, and out of God's common method of working with the children of men; and done only upon extraordinary occaſions, the better to eſtabliſh and propagate thoſe "*Good tidings*

of

of great joy, which ſhall be to all people," Luke ii, 10.

And it does not appear that there will be any perſonal partiality ſhown them; for though God for wiſe ends and purpoſes granted to theſe Jews the very extraordinary means Jeſus ſpeaks of, yet thoſe Gentiles alſo enjoyed ſufficient means to teach them to act better, Rom. i. 19, 20, 21. And according to the degree of light each enjoyed, ſo ſhall each be judged; and it ſhall be more tolerable for thoſe Gentiles in the judgment, than for theſe Jews: therefore God does nor reſpect the perſons, but the circumſtances they were in, the light, means, evidences, &c. which they enjoyed, and their uſe, or abuſe of each.

Nor does it appear that the difference between men and men, is wholly owing to ſecret, and irreſiſtible impulſes upon the heart; for if they had been employed, theſe Jews muſt have repented, as well as thoſe Gentiles. But our Lord's words are: "*If the* MIGHTY WORKS which were done in you, had been done in Tyre and Sidon, they would have repented long ago."

Thus, according to the account of Jeſus, it was the *mighty works he wrought*, which were ſufficient to have effected this change in the hearts of the heathens: and for the rejection of this ſufficiency, it is, that theſe Jews will be more liable to condemnation.

God foreknew that the men of Sodom would have repented, had Jeſus been ſent to them, as he was to theſe Jews, but it might not have anſwered his extenſive

tenſive deſigns for the good of the whole to have ſent him to them.

God alſo foreknew that theſe Jews would reject him; yet it appeared to be the fitteſt time for the Son to come then, and carry on the great and glorious work amongſt them, for the good of the whole.

And it may be obſerved, that God's foreknowledge had no influence on theſe Jews, or thoſe Gentiles, who would have acted juſt the ſame, whether God had foreknown it, or not. And it appears that the men of Capernaum had both an inward and outward ſufficiency of grace and means given them; for Luke, ſpeaking of Jeſus's preaching to the people, aſſures us, that "*His word was with power.*" Ch. iv. 22. And Mr. Henry on theſe words obſerves, "There was a commanding force in it, and a working power went along with it, to the conſciences of men." Luke alſo tells us, that Jeſus worked many miracles among them, caſting out devils, and healing every one that was ſick; and that were brought unto him. And the people were not willing that he ſhould depart from them. Ch. iv. 32—43. But all theſe means of grace did not anſwer the deſired end; therefore Jeſus upbraids and threatens them, "*Becauſe they repented not.*" All which is a plain proof, that he knew the means uſed were ſufficient to effect the end, though it was not accompliſhed; owing entirely to themſelves, and not to God.

Some Calviniſts alſo allow, that there is ſufficient grace for the reprobate. But the author of the Calviniſt Cabinet Unlocked, tells us, that, "By ſufficient grace, when the equivocation of the phraſe is laid aſide,

aſide, they mean ſufficient, not unto ſalvation, that is far from their thoughts, but to theſe few ends. 1. To *convince* them of their contempt, or at leaſt *neglect* of that great benefit, which elſewhere they ſay was never intended for them.

2. To render them *inexcuſable*.

3. To improve their induration and blindneſs.

4. To augment their condemnation and torments. And he produces the words of their own authors to prove this. * "Sufficient grace (then in the Calviniſtic ſenſe) is, that which never *did*, nor never *will*, and never *can*, bring ſalvation unto any (reprobate); for let him uſe his utmoſt diligence to cooperate with it, it will not, it cannot ſanctify him, being (not through the receivers default, but) of its own kind, and nature ineffectual †." ‡

I would

* Arminian Mag. Vol. vi. p. 451, 452.

† Vol. vii. p. 6.

‡ If I were to credit the doctrines of ſome Calviniſts, I might imagine that the Father of mankind employed two agents, produced from the ſame origin, and of the ſame nature, who acted as if they were produced and employed by two oppoſite beings.

Mr. Great Grace comes to ſome men, and by means of compulſive violence, binds; or overcomes their powers of reſiſtance, and then carries them in triumph to heaven.

Mr. Little Grace, though as good-natured as his brother, comes to others; but inſtead of binding, or overcoming their powers of reſiſtance or oppoſition, makes uſe of ſuch means, as open a way for *them* to exerciſe theſe powers in a much greater latitude, and thereby to increaſe their rebellion. He informs them, and ſeemingly in the greateſt friendſhip, that they ought to do ſuch and ſuch things, which he knows they cannot do without his brother's help, and that help is denied them;—and that they ought *not* to do ſuch and ſuch things, which he knows they cannot avoid doing, unleſs his brother prevents them; and that he is ſure he will not do; and he himſelf,

inſtead

I would juſt obſerve, that the judgment of God upon the fathers for their actual ſins, might be a mercy to their children who had not actually ſinned; for had all been ſpared, it is more than probable that the children would have followed the examples of their parents, and thereby have rendered themſelves liable to that future condemnation which we hope they will now eſcape.

Indeed, if it were as ſome believe, that all who die in their infancy are of the elect number, then if theſe children had been ſpared to the age of manhood, the means they enjoyed, enforced by invincible grace, would have rendered that generation a peculiar people, zealous of good works; which their fathers were not.

And if theſe children were of the elect number, does it not appear that the Lord would do more for the ſake of ten righteous perſons (for he would have ſpared the city for their ſakes, Gen. xviii. 32.) than he would do for the ſake of ſome hundreds of thoſe who are repreſented to have been eternally and perſonally enrolled with that number, which he loved with an everlaſting unchangeable love? And if they were of the number of the non-elect, then according to the Calviniſtic doctrines, theſe children are now in hell, being in torment.

Matt. xi. 28. —29. Come unto me, all ye that labour and are heavy laden, and I will give you reſt. Take my yoke upon

inſtead of helping, or preventing, only ſets theſe things before them, that by their diſobedience they may, with a greater ſhow of juſtice, be carried or ſent in triumph to hell.

you

you, and learn of me; for I am meek and lowly in heart: and ye ſhall find reſt unto your ſouls.

The Meſſiah and his goſpel were too modeſt and ſimple to attract the deſires of the wiſe and prudent in their own conceits; who interpreted the prophecies concerning the Meſſiah and his kingdom in ſuch a way and manner as was beſt ſuited to their ideas of worldly grandeur and power. But this lowlineſs, and ſimplicity, rendered Jeſus and his goſpel, eaſier to be received, and enjoyed, by the poor and illiterate, who were as babes in knowledge.

And theſe wiſe and prudent men, the Phariſees and lawyers, had bound heavy burdens, grievous to be borne, and laid them upon the ſhoulders of the reſt of the nation; but Chriſt aſſures them that his yoke is light, and he gives them this extenſive call to come unto him, and he would eaſe them of the yoke laid upon them; and he bids them learn of him who was meek and lowly: a character quite oppoſite to the Phariſees, who pretended to teach them.

But though this invitation is given to all that labour, and are heavy laden, without reſtriction; yet the promiſe of reſt will be fulfilled only to thoſe who accept of it, or come to, and believe on him. Therefore it appears that none ſuch are Calviniſtically reprobated if they ſhould not come to him, for they are welcome to come to Chriſt; though too many heavy laden ſinners, inſtead of coming to Chriſt, have deſpaired of mercy, or deſtroyed themſelves.

This call may extend univerſally to all the unconverted, for are they not all heavy laden with ſin, and under the guilt and condemnation of it, though too many of them are ſo well pleaſed with it, that

they do not regard it, ſo as to be ſorry for, feel and labour under it. But though a man, that finds a great treaſure, and loads himſelf heavily home, is ſo far from thinking it a load, or burden, that he pleaſes himſelf with the thought of going often for more of it; yet moſt certainly he was heavy laden with it.—So, though all may not feel themſelves diſeaſed with, and ſee the dreadful conſequences of ſin, ſo as to labour under, or mourn for it, yet moſt certainly the unconverted are laden ſo heavily, that it will ſink them down to hell, unleſs they are eaſed by Chriſt of their burden; and for this purpoſe Chriſt invites them to come to him. For, under the goſpel, not only the thirſty, but whoſoever will, whoſoever has ſuch a deſire after eternal life as the young man, Matt. x. 17. may come and partake of the water of life freely; and ſhall find that reſt which the world cannot give.

Suppoſe a gentleman, whoſe houſe ſtood by the way ſide, was to call to a company of poor people, who were going by heavily laden with burdens on their backs, and bid them come in and live with him, and promiſe to them eaſe and reſt in his ſervice. Some of them in all probability would reject the offer, and eſteem the trumpery they were loaded with, and the pleaſures they enjoyed in the poſſeſſion and uſe of it, to be ſweeter than thoſe they ſhould enioy in the gentleman's ſervice. Yet their rejection of the invitation is no proof that it was not intended for them, or that it was not as ſtrongly enforced upon them, as upon thoſe that embraced it.

And if any who anſwer this deſcription ſhould read this, let me aſſure them, that the reſt which Chriſt gives, exceeds that which is earthly, as much as the heavens

heavens are higher than the earth. Indeed, ſuch as enjoy it, (at leaſt I myſelf) muſt acknowledge that it is paſt deſcription; being like the white ſtone, and the new name written upon it, which no man knoweth, ſaving he that receiveth it, Rev. ii. 17.

The reaſon why the greateſt part of the Jews did not attend to, and come to Chriſt, is given by himſelf, when he ſays, "For this peoples heart is waxed groſs, and their ears are dull of hearing, and their eyes have they cloſed; leſt at any time they ſhould ſee with their eyes, and hear with their ears, and ſhould underſtand with their heart, and ſhould be converted, and I ſhould heal them." Thus we ſee, that notwithſtanding all the kind invitations of Chriſt to them, yet they would not come to, be converted, and healed by him; not becauſe they were Calviniſtically reprobated, but becauſe they ſhut their own eyes againſt the means Chriſt uſed, leaſt they ſhould be converted, and healed by him. Matt. xiii. 15.

Wherefore, if thy hand or thy foot offend thee, cut them off, &c.; and if thine eye offend thee, pluck it out, and caſt it from thee; for it is better for thee to enter into life with one eye, rather than having two eyes to be caſt into hell fire. Matt. xviii. 8.

Here Jeſus commands his diſciples, to cut off, and caſt away thoſe darling ſins, which ſtick as cloſe to a man as their hand or their eye, and require as much reſolution to get rid of; yet they had much better do that, and enter into life hereafter, than to enjoy them here, and to be caſt into hell for their ſakes.

But if they were Calviniſtically reprobated, could their cutting off hands, or plucking out eyes, bring

them into life eternal, and prevent their being caſt into hell fire?

And if they were Calviniſtically elected, How could the bleſſed Jeſus talk of their being caſt into hell fire, if they did not cut them off?

Mat. xviii. 11. For the Son of man is come to ſave that which was loſt.

The Calviniſts readily allow with us, that *all men* were loſt; that all were under the curſe; and dead in treſpaſſes and ſins; therefore this inference appears both juſt and forcible, viz. that Chriſt came to ſave all ſuch, if they believed on him.

——27. We find, that the lord forgave the ſervant that
——30. owed him one thouſand talents; but when that ſame ſervant went out and caſt his fellow-ſervant into priſon,
——32. his lord, notwithſtanding he had forgiven him all
——34. the debt before, now delivered him to the tormentors, till he ſhould pay all that was due unto him. And
——35. Jeſus declares to his own diſciples, ſo likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

Now, if this ſervant repreſented one Calviniſtically reprobated, How could it be ſaid that his lord had forgiven him his debt?

And if he repreſented one Calviniſtically elected, How could the Lord demand the debt again, and deliver his perſon to the tormentors, till he ſhould pay all that was due?

And if the diſciples of Jeſus were Calviniſtically elected, How could God *do ſo to them*, if they did not forgive their brethren from their hearts? Indeed this hard-hearted ſervant might be a Calviniſt, for what

what I know, becauſe he acted upon much the ſame plan as they ſay God does, viz. Neither to forgive the greater part of his creatures, nor permit another to pay their debt for them, but without any real compaſſion, to caſt them into priſon.

Verily I ſay unto you, that the Publicans and harlots go into the kingdom of God before you. For John came unto you in the way of righteouſneſs and ye believed him not: but the Publicans and harlots believed him. And ye, when ye had ſeen it, repented not afterward, that ye might believe him. Matt. xxi. 31.

From hence it is plain, that theſe prieſts and elders might have repented, and believed John's teſtimony of Jeſus.

Dr. Whitby aſks, "Now, is it matter of reproach to any perſons that they do not that which another doth, unleſs it be ſuppoſed that they have, or at leaſt might have had, the like abilities to do it? This paſſage therefore ſhews, firſt, That the Scribes and Phariſees might and ought to have been moved to repentance by the admonitions of the Baptiſt, and the example of the Publicans; for why elſe doth Chriſt here upbraid them, that they afterwards repented not? It ſhews, 2dly, That an irreſiſtible power cannot be neceſſary to produce this repentance; for if the Publicans and harlots were forced to repent, what wonder is it that they went in before the Scribes and Phariſees, who having no ſuch impulſe, were left under an impoſſibility of repenting? Why is it repreſented as their crime, that they repented not at the preaching of *John*, or did not follow the example of the Publicans? Since the event ſhews, that no ſuch irreſiſtible motive to repentance was contained either in

the preaching of the Baptiſt, or the example of the Publicans." *

Matt. xxi. 33. And what follows is a farther proof that they might have believed on Jeſus; for he reproves them by the parable of the "Houſeholder, which planted a vineyard, (and did all that was neceſſary to it) and let it out to huſbandmen, (who were themſelves and their
—34. predeceſſors.) And he ſent his ſervants to the huſbandmen, that they might receive the fruits of it; which is a plain proof that God knew they were able to yield fruit, and that they might and ought to have rendered it to him. But as they did not, and as they
—37. abuſed his ſervants which he ſent, he, laſt of all, ſent unto them his ſon, ſaying, They will reverence my ſon. The ſon offers them pardon for paſt offences, and promiſes them many bleſſings, if they would but obey his father, render him fruit, and receive him as their prince; but they rejected all his offers; caught him, and ſlew him, and thereby brought the vengeance of his father down upon their guilty heads.
—43. And Jeſus ſays, Therefore I ſay unto you, the kingdom of God ſhall be taken from you, and given to a nation bringing forth the fruits thereof.

Certainly the kingdom of God was firſt given to them, otherwiſe it could nor be taken from them: and this ſhews that they were not Calviniſtically reprobated; for, how could God give his kingdom to thoſe whom he had abſolutely ſentenced to hell? Was not this caſting pearls before ſwine? And if they were Calviniſtically elected, How could God take his kingdom from them, ſince he had unconditionally decreed their happineſs?

* Arminian Mag. vol. ix. p. 523.

The

The first part of this chapter contains the parable Matt. xxii.
of the marriage of the king's son.—To which many
that were invited refused to come, making light of it.
Others intreated the servants which the king sent to
call them, spitefully, and were destroyed for it. Then
the king commanded his servants to "Go into the —9.
highways, and as many as ye shall find, bid to the
marriage." They were to bid or invite all without
exception; they did so, and the wedding was furnished
with guests.

And when the king came in to see the guests, he saw —11.
there a man which had not on a wedding garment.
And he saith unto him, Friend, how camest thou in —12.
hither, not having a wedding garment? And he was
speechless.

It was customary in those ages for the great men to keep in their wardrobes a sufficient number of garments for their guests to put on: and this part of the parable may allude to that custom.

Some say Christ meant by the wedding garment his own righteousness; others say he meant holiness. Jesus says at other places, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of God. Except ye repent, ye shall all likewise perish. Except ye believe that I am he, ye shall die in your sins. Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God; and several other things of a like import. Therefore this wedding garment may be all these things put together; or, whatever is necessary for salvation is the wedding garment. Be that as it may, it appears to be something which this poor man might have had:

Matthew xxii. 11. for the queſtion, friend, How cameſt thou in hither not having a wedding garment? plainly implies that the king thought that he might have got one, but had neglected to do it; or that the king had provided one for him, but he had neglected to put it on. It appears alſo that the man was ſenſible that the fault was entirely his own, for though he had an opportunity of anſwering the queſtion, and vindicating his conduct, yet *he was ſpeechleſs*;—which was a tacit acknowledgment of his own folly. He did not like Adam and Eve, endeavour to charge it upon another, but like the guilty ſerpent, he was *ſpeechleſs*.

Now, it does not appear that the king had any diſlike to this man on account of his perſon: No, he kindly calls him friend; for Chriſt died to reconcile him to God, as well as others: but the king diſapproved of him, becauſe he had not performed what he required of the gueſts; therefore he gently aſked him, "How cameſt thou in hither not having a wedding garment?" and he could not give a juſtifiable reaſon.—Now, methinks, if there had been only one gueſt there of Calviniſtic ſentiments, that his bowels of compaſſion would have been moved for his poor fellow-creature, and he would have pleaded for him, ſaying, "May it pleaſe your majeſty! The poor man never had any money to buy a wedding garment. He never had a will or power given him to get one: and as there was only a fixed number that could partake of the feaſt, ſo there was only a fixed number of garments provided for them; juſt every one a garment; therefore your ſervants could not give him one, becauſe there was not ſo much as one left in the wardrobe for him." Now, if the poor man, or ſome kind

gueſt

gueſt had pleaded in this manner, and had theſe pleas been juſt and true, ſurely the good king, who, with ſo much kindneſs, aſked how it was that he had none, would never have paſſed that ſentence upon him, which is recorded in the 13th verſe. But as it was paſſed, it appears more than probable that the poor man had neglected to provide a garment, or thought it unneceſſary trouble to put it on, when he had provided it for him; and therefore was juſtly condemned for his neglect. "For many are called, but few are choſen:" that is, only they that obey the call are choſen; this is proved by what he had ſaid before; for ſome that were called made light of it, and refuſed to come: therefore, though they were called, yet they were not choſen, becauſe they would not obey the call; others took his ſervants who called them, and entreated them ſpitefully:—therefore, as they would not anſwer the call, they were not choſen, for they were not worthy. And among thoſe that did come, was one found who had not performed the condition, or requirement of him that called him, therefore he was not choſen. Thus we ſee it was becauſe they ſlighted and *deſpiſed his goodneſs*, in calling of them, or becauſe they neglected to obey the requirement of him that called, that they were not choſen. Matt. xxii. 14.

Wo unto you Scribes, and Phariſees, hypocrites; for ye ſhut up the kingdom of heaven againſt men, for ye neither go in yourſelves, neither ſuffer ye them that are entering to go in.—From hence it appears, that ſome were hindered from going into the kingdom here ſpoken of, by the artifices of the Scribes and Phariſees; but if they had been Calviniſtically elected, How could the Scribes and Phariſees hinder them? —xxiii. 3.

Or

Or if Calviniſtically reprobated, How could the Scribes and Phariſees hinder people from doing what they never could have done? Therefore it is plain, that they all might have entered in, but as they obſtinately refuſed it, they cauſed our bleſſed Saviour affectionately to ſay, O Jeruſalem, Jeruſalem! thou that killeſt the prophets, and ſtoneſt them that are ſent unto thee! how oft would I have gathered your children together, even as a hen gathereth her chickens under her wings, and ye would not? Not, ye could not. How clearly does this demonſtrate that it was the kind intention and deſign of our bleſſed Jeſus to ſave them all! and that they were not Calviniſtically elected nor reprobated, but might have been placed by faith, in Chriſt Jeſus, and have belonged unto the election of grace!

Matt. xxiii. 37.

Mr. Benjamin Beach, in his Scripture Metaphors, book ii. p. 256, ſhewing the compaſſion of Chriſt under the ſimilitude of a hen, ſays, "The Lord Jeſus hath ſuch bowels of pity and compaſſion to ſinful mankind, that he would have none of them periſh, *but come to the knowledge of the truth, and be ſaved.* How deſirous is he to get them all under his wings of grace and protection; *Turn ye, turn ye, why will ye die, O houſe of Iſarel, turn and live,* ſaith the Lord. *How often would I have gathered thy children together, &c.*"

Again, "If Chriſt be ſo tender and compaſſionate unto ſinners, and ſeeks to gather them unto him; who will pity them if they periſh at laſt, and are damned, when all is from their own vile ſtubborn and wilful obſtinacy?" p. 257.

The lamps of all the virgins were lighted, for the fooliſh ſaid unto the wiſe, Give us of your oil, for our lamps

xxv. 1. to 12.

lamps are gone out.—From whence it appears that they had oil as well as the others, but they took no care to keep up, or increaſe their ſtock; they were like him who hid his talent in a napkin. And as they had not improved the grace given to them, and kept themſelves prepared for the bridegroom's coming, they were, for their own neglect, ſhut out; not becauſe they were Calviniſtically reprobated, but becauſe they had careleſsly attended to the means given, and were not prepared to receive and go in with him.

Here it is repreſented that Chriſt called his own ſervants to him. Now, who can his own ſervants be but his called, elect people? and he gave to every one of them ſuch a portion of his goods as was beſt ſuited to their ability; to every one a talent, at leaſt, and they were to go to work with and improve them. We find two of them did ſo, and thereby made their calling and election ſure. Matt. xxv. 14. to 29.

But the other, inſtead of improving his talent, as he ought to have done, hid it in the earth, and let it lay uſeleſs: and when called to account for it, he gave the lord this anſwer:—"Lord, I knew that thou art an hard man, reaping where thou haſt not ſowed, and gathering where thou haſt not ſtrawed: and I was afraid, and went and hid my talent," &c. Enough to make him afraid, poor wretch! if he thought himſelf a reprobate, and his teachers had told him that no effectual means were ever deſigned to be allowed to reprobates; but that all the means afforded were only deſigned for their greater condemnation. We find, however, that his lord knew of no ſuch thing; but as if ſurpriſed at the charge, he anſwered, *thou knoweſt* that

that I was an hard man! as much as though he had ſaid, Thou wicked and ſlothful ſervant, *thou knoweſt* no ſuch thing; the charge is falſe.—But ſuppoſe you thought ſo, and entertained ſuch hard notions of me; why, even then, thou oughteſt to have put my money to the exchangers, &c.

And then his lord ordered the talent to be taken from him, and given to another, and ſentenced him to be caſt into outer darkneſs.

From hence it appears, that the ſervants of God, to whom he gave his talents of grace &c. in truſt, were not *Calviniſtically* elected, but *conditionally*. Neither were they Calviniſtically reprobated, becauſe one of them is puniſhed on account of his not doing that which he might have done; for as Dr. Whitby obſerves, Chriſt by ſaying to all who had received talents, *Occupy, or trade till I come*, demonſtrates that he conceived they had all power ſo to do.

Matt. xxv. 34. Then ſhall the king ſay to them on his right hand, Come ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world.

And what is the reaſon given for this? Becauſe they were Calviniſtically elected: No.—But becauſe —35. "I was an hungered, and ye gave me meat: I was thirſty, and ye gave me drink," &c.

So the reaſon why the wicked are rejected, is not becauſe they are Calviniſtically reprobated; but becauſe I was an hungered, and ye gave me no meat: I was thirſty, and ye gave me no drink, &c. For he will give to every man according as his work ſhall be, Rev. xxii. 12.

For we muſt all appear before the judgment ſeat of Chriſt, that every one may receive the things done in

in his body, according that he hath done, whether it be good or bad, Rom. v. 10. But what a fine excuſe do ſome miniſters put into the mouths of their people? And how reaſonably may they make uſe of it, and plead, Lord, our teachers aſſured us that we could not will, and do any good actions, until God was pleaſed to work irreſiſtibly upon us; and that our beſt actions done before converſion had in them the nature of ſin *; therefore Lord we waited only for thy coming with power in our ſouls, and as thou didſt not, thou canſt not juſtly condemn us for not doing what we could not do; and if we are wrong, our teachers deceived us: therefore let them bear the blame.

Muſculus. "As the elect being called in their time, do believe, repent, are juſtified and ſaved, neither can they fall from ſalvation; ſo the reprobates can neither obey God's call, nor repent, nor believe, nor be juſtified, nor be ſaved." †

Doctor Damman, ſecretary to the Synod of Dort. "God worketh effectually in none but the elect, and therefore grace is rightly ſaid to be irreſiſtible! ‡

Again. "We grant that the non-elect, neither do, nor can believe, nor perſevere in the faith." ‖

Now, though the Calviniſtic doctrines conſign millions unconditionally to miſery; yet they alſo provide ſome comforts for theſe poor wretches: for I

* But who ſays ſo? Dontelock. "We conclude, therefore, that all the care, ſtudy, and diligence, which men can uſe to promote their ſalvation, is vain and to no purpoſe, rather hurtful than profitable, before faith and the ſpirit of renovation."——Arminian Mag. vol. vi. p. 171, 172.

† Arminian Mag. vol. vi. p. 171, 172.

‡ *Ibid.*

‖ *Ibid.*

think

think they need not fear the ſtings of conſcience when in hell, upon the account of neglecting the ſalvation of Chriſt; for if they had moſt carefully attended to the word of God, it could neither have ſaved them from hell, or brought them to the enjoyment of heaven.

They cannot reflect upon themſelves for reſiſting grace, means, &c. ſince, if they had them, they were never intended to ſave them.

Nor need they vex themſelves with the thoughts of having rejected Jeſus, his ranſom, propitiation, &c. ſince they are aſſured, to their future conſolation, that this was an impoſſibility, as Chriſt was never ſincerely offered to them, nor ever had any intent, or command, to make any ſatisfaction for their ſins. The witneſſes to this are numerous; for a few, ſee this *, and the quotations in the preceding page.

Mark viii. 34. And when he had called the people unto him, with his diſciples alſo, he ſaid unto them, Whoſoever ſhall come after me, let him deny himſelf, and take up his croſs and follow me. This is his addreſs to all the people, *Whoſoever*, or any of you, that will come after me, let him deny himſelf: this is neceſſary, for the world is apt to get ſuch hold of mankind, that they excuſe themſelves from following Jeſus, becauſe they will not ——36. part from it; but Jeſus ſaid to them:—What ſhall it profit a man if he gain the whole world, and loſe his own ſoul. If the Calviniſtic notions are true, I think there can be but little wiſdom and propriety in theſe words of Jeſus: for they ſay the elect cannot loſe their ſouls; and that the reprobates muſt loſe theirs;

* Arminian Magazine, vol. vi. p. 115, 116.

there-

therefore such doctrines represent Jesus as preaching impossibilities to the people; and tend to sully the wisdom of him, who spake as never man spake. And as here he intimates, that one soul is of more value than the world, how degrading is it to the wisdom and goodness of God, to suppose that he brings millions and millions of those invaluable souls into being, to throw them away, or pass them by; and then sentence them without remedy to that place prepared for the devil and his angels! Jesus intimates no such thing as this. But if any lose their souls, it is because they will not deny themselves, take up their cross, and follow him. For, whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with his holy angels. Mark viii. 38.

The young man that came running to Jesus might have been saved, had he fulfilled what was lacking; for Jesus not only loved him, but invited him to come and follow him, and upon condition of performing the requirement, positively declared, "Thou shalt have treasure in heaven;" but he went away grieved, because he must give up this world to save his soul. —x. 17. —21.

Go ye into all the world, and preach the gospel to every creature. —xvi. 15.

He that believeth and is baptized, shall be saved: but he that believeth not, shall be damned. —16.

What an extensive commission is here given to the ministers of the gospel! Christ commands them to go into all the habitable parts of the globe, and preach the gospel to every creature: that is, to every man; for the Jews called man, by way of eminence, *the creature.*

creature. In the parable of the wedding, the ſervants were commanded to go into the highways; and as many as ye ſhall find, bid to the marriage, ſays the king to his ſervants. So here the command is to preach the goſpel to every man. The goſpel ſignifies *glad tidings*; therefore the miniſters of Chriſt are commanded to proclaim glad tidings to every man; and Chriſt hath promiſed he that believeth, and alſo by baptiſm makes profeſſion of, and enters into an obligation to obey the goſpel all his life, ſhall be ſaved. But why ſhould Chriſt command them to preach the goſpel, or proclaim glad tidings to every man, if the greateſt part of them were Calviniſtically reprobated? Surely this would be only tantalizing them, for it can be no good tidings to them. It appears then that all men are loſt, and this goſpel contains the remedy provided to ſave them all: and thoſe that apply the remedy in the way therein appointed, ſhall be ſaved. They are by faith placed in Chriſt, and become God's elect, and juſtified; and if they perſevere, they ſhall be ſaved.

But thoſe that refuſe to believe, refuſe the remedy offered, and conſequently muſt periſh.

A Calviniſt obſerves as follows:—"Nor is the goſpel to be preached only, but preached *to every creature*; *i. e.* to all reaſonable beings promiſcuouſly, and at large; to all who frequent the Chriſtian miniſtry, of every ſtate and condition of life, whether high or low, young or old, learned or illiterate. All who attend on the miniſtrations of Chriſt's ambaſſadors, have a right to hear the goſpel, fully, clearly, and without mincing. Preach it, ſays Chriſt, *publiſh it abroad*; *be its cryers and heralds*; *proclaim it aloud*; *tell it out*;

out; *keep back no* part of it; ſpare not; *lift up your voices* like trumpets *". Thus far I think he agrees with me, that it is to be preached to every creature.

But ſuppoſing we were to aſk, For what purpoſe do the Calviniſts ſuppoſe this goſpel to be preached to all, ſince as this author elſwhere obſerves:—"In the firſt place, None can will, or unfeignedly and ſpiritually deſire a part in theſe privileges, but thoſe whom God previouſly *makes* willing and deſirous;—and, ſecondly, That he gives this will to, and excites this deſire in none but his own elect †." Therefore the non-elect cannot poſſibly receive it and its bleſſings. To this let Calvin anſwer, who ſays, "Thoſe whom he hath created to diſhonour and deſtruction, that they might become inſtruments of his wrath, that he may bring them to their end; one while he deprives them of power to hear the word, (which by the way is allowing that they have power at other times) another while he doth more blind, and harden them by the preaching of it. Behold, he directs his word to them to make them the more deaf, he ſets up his light amongſt them to make them more blind; he affords them his doctrine to the end they may be the more hardened by it: he applies the remedy, but that they may not be healed" ‖.

Behold I bring you good tidings of great joy, which ſhall be to all people.—To be ſure this angel was no Calviniſt, becauſe he brought good tidings for all Luke ii. 10.

* The author of the Doctrine of Abſolute Predeſtination Stated, p. 91.

† *Ibid.* p. 35—56.

‖ Arminian Mag. vol. vi. p. 451.

people; not good news to ſome, and dreadful to the
Luke ii. 14. reſt; but "good-will towards men" without exception. How oppoſite is this to the news brought us by John Calvin and his followers!

——iv. 40. Now when the ſun was ſetting, all they that had any ſick with divers diſeaſes brought them unto him: and he laid his hands on every one of them, and healed them.

——v. 17. And it came to paſs on a certain day, as he was teaching, that there were Phariſees and doctors of the law ſitting by, which were come out of every town of Galilee, and Judea, and Jeruſalem: and the power of the Lord was preſent to heal them.

——vi. 19. And the whole multitude ſought to touch him: for there went virtue out of him, and healed them all.

Now, as there was virtue in him to heal the bodily diſorders of all that came, and were brought to him, why ſhould any limit the efficacy of his blood, and ſay that only a part of thoſe which are diſeaſed by ſin can be healed by him.

Acts v. 16. There came alſo a multitude out of the cities round about unto Jeruſalem, bringing ſick folks, and them which were vexed with unclean ſpirits: and they were healed every one.

I cannot think it likely that all theſe ſick, and poſſeſſed with devils, were Calviniſtically elected; and if they were not, then according to the Calviniſtic doctrines ſome of them muſt be reprobated. But can we ſuppoſe that the Holy Ghoſt would lend its friendly aids to heal their bodies, and refuſe to aſſiſt in healing their more precious ſouls?

There-

Therefore they were not Calviniſtically reprobated. Luke v. 17. But notwithſtanding the power of the Lord was preſent to heal them, yet we have ſome reaſon to think that very few of theſe Phariſees, &c. were healed: But the fault was not in God, but in themſelves. They did not ſeek the honour that cometh of God only, John v. 44.

But the Phariſees and lawyers rejected the counſel —vii. 30. of God againſt themſelves, being not baptized of him.

John had preached the baptiſm of repentance for the remiſſion of ſins; he was ſent to baptize by God; therefore it is called the counſel of God; for their gracious Father was pleaſed again to ſend a prophet, and counſel them to repent, return, &c. and no doubt the Lord's counſel was for the good of their ſouls; yet this counſel they rejected againſt themſelves. From hence it appears, that their merciful God was willing and ready to ſave them in his own way, which ſhows they were not Calviniſtically reprobated; and if they had been Calviniſtically elected, how could they fruſtrate the counſel of God within themſelves, as the margin reads it?

The ſeed, or word of God, is ſown upon all de- —viii. 12. ſcriptions of men. For we find it fell upon the firſt deſcription, viz. the men by the way ſide; and it is plain it was intended for their ſalvation; becauſe the bleſſed Saviour of ſouls alleges, that the reaſon of the devil's taking the ſeed out of their hearts is, leſt they ſhould believe and be ſaved.

And the ſecond, or rocky ſort, Jeſus ſays were be- —13. lievers, (they had faith) but in time of temptation fell away.

Luke viii. 14. And the third ſort are they, which *when they have heard, &c.* Now, what had they heard, but the word, which is able to make us wiſe unto ſalvation? yet they ſuffered themſelves to be choaked with the cares, riches, and pleaſures of this life, and brought no fruit to perfection.

And the fourth ſort are they, which in an honeſt and good heart, having heard the word, *keep it*, and bring forth fruit with patience. Obſerve, Jeſus ſays of this ſort, *they keep it, &c.*

Now, from hence it appears the ſeed was impartially ſown, and fell upon all thoſe deſcriptions of men: for it is expreſsly ſaid to be taken out of the hearts of the firſt ſort. But if it had not been ſown in their hearts, the devil with all his cunning could not have taken it out.

Of the ſecond ſort it is ſaid, "they received the word with joy, &c." and for a while believed.

Of the third ſort it is ſaid, "they have heard."

Of the fourth ſort it is ſaid, "having heard the word."

The means of grace then, the powerful word of God by which faith cometh; the light which ſhineth in a dark place, 2 Peter i. 19. the word by which men are begotten, James i. 18. the incorruptible ſeed by which they are born again, 1 Peter i. 23. was ſown upon, or in theſe people; and it doth not appear that the influences of the Spirit were greater on one than another; yet we ſee they did not all improve the word alike.

And why will ſome men attend to, and be influenced all their lives by, an oration made, or a volume written upon trade; upon politicks; upon the means of advance-

vancement to grandeur; upon pleaſure, &c.: and others not?

And why are ſome much affected with the acting of a play, by reading a novel, &c. and remember it for many years; while others are not moved thereby, and ſoon forget it? Why are ſome profuſe when young, and covetous when old? Now, the cauſes of theſe appear to be known to moſt people, and ſimilar cauſes induce or influence men to regard, or diſregard, the word of God, or means of grace offered them.

For Jeſus, who knew the real truth, why it was, or was not, operative upon them all for their ſalvation, hath given us the true cauſes, viz. the honeſty of the one ſort in being true to their own convictions, and keeping the word; and the careleſſneſs of the others in neglecting the means, and ſuffering the devil, the world, &c. to prevail, and choak the ſeed that is ſown in them.

Let every man obſerve, it is not becauſe the different ſorts were either Calviniſtically elected, or reprobated; but becauſe they ſuffered the devil, temptation, the cares, riches, and pleaſures of this life, to tread down, wither, and choak the word ſown, in or upon them.

Some very curious perſons, who ſeem to think themſelves better acquainted with the cauſes of ſuch things, than Jeſus Chriſt was, would have us believe that thoſe that fell away had only the outward means, and common faith; and that God had paſſed a decree, which reprobated and rendered all means ineffectual to the greateſt part of mankind. But ſurely ſuch a doctrine repreſents the lovely Father of all mankind,

as falſe and deceitful. What! can a good God paſs a decree to reprobate the greateſt part of his children, and render all means ineffectual; and then aſſure them in his word, that he hath no pleaſure in the death of him that dieth, but had rather that the wicked ſhould turn and live? that he is not willing that any ſhould periſh, but that all ſhould come to repentance; that his tender mercies are over all his works, &c. &c.? O! no.—Our God is not a man that he ſhould lie; but he is a God of truth, the perfection of truth, without the leaſt mixture of falſehood; therefore let us not believe any thing ſo derogatory to his honour, eſpecially ſince Jeſus Chriſt makes no difference in the means uſed between thoſe who brought forth fruit to perfection, and thoſe that did not; and plainly points out the cauſe why the means worked effectually in ſome, and not in others. I think we ought to believe him before any other.

God is called an huſbandman in ſcripture; now we know a common huſbandman always ſows his ſeed in the earth, which he knows has power by the aids of the ſun, and ſhowers of rain, to bring it to perfection; and a wiſe farmer was never known to ſow his ſeed upon a platform of ſtone, or in the ſea, which had no power either by the aids of ſun, or rain, to bring it to maturity. But what do ſome people compare God to, who ſuppoſe him capable of ſowing precious ſeed, where it is as impoſſible it ſhould be brought to perfection, as a farmer's ſeed can be on a ſtone, or the ſea?

Luke ix. 56. For the Son of man is not come to deſtroy men's lives, but to ſave them.

Jeſus

Jeſus is intentionally the Saviour of all men, eſpecially thoſe that believe, 1 Tim. iv. 10. He is not come now to judge the world, but to ſave them; yet if they will not receive him, the word which he hath ſpoken unto them, the ſame ſhall judge them at the laſt day, John xii. 47, 48. becauſe they put it from them, and judged themſelves unworthy of everlaſting life, Acts xiii. 46.

But I will forewarn you whom ye ſhall fear: Fear him, which, after he hath killed, hath power to caſt into hell; yea, I ſay unto you, fear him. But had God immutably decreed their reprobation, this warning to fear him, if attended to, could not deliver them from hell; and if their ſalvation was immutably decreed, what propriety would there have been in directing them to fear him, leſt they ſhould be caſt into hell? Surely he will never break his word. Luke xii. 5.

Jeſus repreſents the Lord, as approving that faithful and wiſe ſteward, and appointing him over his houſehold: and becauſe of his diligence, he afterward made him ruler over all that he hath. Yet notwithſtanding his election to this high office, Jeſus ſays of that ſame ſervant;—but, and if that ſame ſervant ſay in his heart, my lord delayeth his coming, and ſhall begin to beat the men ſervants, and maid ſervants, and to eat, and drink, and to be drunken; the lord of that ſervant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him aſunder, and will appoint him his portion with the unbelievers. It appears that this ſervant was a believer, conſequently elected to the privileges of Chriſtians. He was alſo elected afterward to the high office of ſteward over all that he

—42. —44. —45. —46.

had, and we find he was elected to this great office in conſequence of, or as a reward for, his well-doing.

But he was in no ſenſe Calviniſtically elected, becauſe for his ill-doing, his lord will cut him in ſunder, and will appoint him his portion with the unbelievers.

I ſuppoſe ſome will be ready to make the common objection to this doctrine of our Lord's—it is all *do, do*. I know the natural man, and the ſlothful ſoul, do not like to hear the little word *do*, mentioned; for it is contrary to their feelings, they do not like the thought of *doing*, or *working together with God*; but we have the ſanction of our bleſſed Saviour, and of his apoſtles for it, who in the courſe of their miniſtry, uſed this little word ſome hundred times, and often laid a very great ſtreſs and emphaſis upon it, and annexed many precious promiſes to it; for here we find it ſaid,

Luke xii. 43. "Bleſſed is that ſervant whom his Lord when he cometh ſhall find ſo doing. But on the contrary, that neglect of the important duties of the goſpel, ſo pleaſing to idle profeſſors, has many threatenings, curſes; nay, even damnation itſelf denounced againſt it: for if that ſervant be found undoing, what he had done before, his Lord ſhall come and cut him in ſunder, and appoint him his portion with the unbelievers. And that ſervant which knew his Lord's will, and prepared not himſelf, (obſerve, prepared not himſelf) neither did according to his will, ſhall be beaten with many ſtripes.

God and Chriſt, the holy prophets and apoſtles, are almoſt in every page, encouraging men to be doing, or working that which is good; and diſcouraging them

them from neglecting it, or doing or working that which is evil.

But here are two ſorts of people who depreciate doing, or working that which is good, almoſt as much as Chriſt and his apoſtles ſtand up for it. One ſort are thoſe who make it their practice to ſpeak againſt, and run down obedience to the precepts of our divine maſter, under the name of morality and good works; the other ſort are thoſe that are openly prophane, and abominably wicked.

If you exhort theſe latter ſort to be careful to maintain good works, they will often laugh you to ſcorn, or perſecute you. If you preſs them upon the former, it ſeems like telling their *children* to take care that they may be their children, and ſome of them will call you a work-monger, or other opprobrious name for it.

It appears to me that ſome of the Lord's ſervants think it their duty to tell others, what is not moſt pleaſing to fleſh and blood, I mean that ſome ſuch things as theſe are required of them, viz. reflections upon their own conduct; conſiderations of their dreadful ſtate as ſinners; their latter end; the neceſſity of repentance, &c.—And theſe things they endeavour to enforce from goſpel motives, ſuch as the promiſes of God, to beſtow more grace upon thoſe that receive it not in vain; to give to thoſe that ſeek, aſk, knock, &c. his aſtoniſhing love; the wondrous things he hath done, and has promiſed ſtill to do for them; and the example and amazing love and ſuffering of their glorious Immanuel, &c.

And it alſo appears, that others think it moſt pleaſing to tell the unconverted that they can do nothing; that

God

God will begin the good work in his own time, and moſt certainly carry it on in them. And this doctrine is certainly the moſt pleaſing to fleſh and blood, for then they think they need not perplex themſelves with anxious care, nor trouble themſelves about doing what they cannot do; but may enjoy themſelves, and quietly wait for the good hour when grace ſhall be ſhowered down upon them, and compel them to come in.

And ſome of theſe will tell you that they cannot think a good thought, or do a good action, unleſs God work it in them by his immediate power: And if you anſwer—Then they need not trouble themſelves to go and hear the word preached; or ſearch it, to know what is their duty, and what not. They will ſometimes reply "They muſt uſe the means!" Now obſerve, if the means are good things, they here tell us they muſt do them, though juſt before they ſaid that they could not. Therefore I think they muſt either acknowledge that they can do theſe good things, or that the uſing of the means is doing bad things.

Luke xiii. 5. Except ye repent, ye ſhall all likewiſe periſh. This implies that God had given them an outward and an inward ſufficiency of grace to enable them to repent; for ſurely Jeſus could never ſay to them, Except ye do what ye cannot do, ye ſhall all likewiſe periſh: therefore if Jeſus ſpoke ſincerely, then they were not Calviniſtically reprobated: And if they were Calviniſtically elected, with what propriety could Jeſus tell them, that except they performed a condition, their unconditional election would be ſet aſide?

——6. A certain man had a fig-tree planted in his vineyard, and he came and ſought fruit thereon, and found none.

none. Then ſaid he unto the dreſſer of his vineyard, Luke xiii.
Behold theſe three years I come ſeeking fruit on this 7.
fig-tree, and find none, cut it down, why cumbereth
it the ground? And he anſwered and ſaid unto him, —8.
Lord, let it alone this year alſo, until I dig about it,
and dung it; and if it bear fruit well; and if not, —9.
then after that thou ſhalt cut it down.

Now, if the barren profeſſor was Calviniſtically reprobated, why ſhould he be planted in the vineyard, or church of God? And why ſhould God expect fruit from him, or Chriſt make uſe of means to cultivate, or cauſe him to bear fruit? And if he was Calviniſtically elected, How could God order him to be cut down, and how could Chriſt conſent that he ſhould, ſaying, If it bear fruit, *well*; and if not, then after that thou ſhalt cut it down?—Surely the conduct of the Father and the Son was not regulated by any ſuch decrees as ſome men talk of.

For a certain man made a great ſupper, and bade —xiv. 16.
many:

And ſent his ſervant at ſupper-time to ſay to them —17.
that were bidden, Come, for all things are now
ready.

And they all with one conſent began to make ex- —18.
cuſe. The firſt ſaid unto him, I have bought a piece
of ground, and I muſt needs go and ſee it: I pray thee
have me excuſed.

And another ſaid, I have bought five yoke of oxen, —19.
and I go to prove them: I pray thee have me ex-
cuſed.

And another ſaid, I have married a wife, therefore —20.
I cannot come.

So

Luke xiv. 21. So that ſervant came and ſhewed his lord theſe things. Then the maſter of the houſe being angry, ſaid to his ſervant, Go out quickly into the ſtreets and lanes of the city, and bring in hither the poor and the maimed, and the halt and the blind.

——22. And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is room.

——23. And the lord ſaid unto the ſervant, Go out into the highways and hedges, and compel them to come in, that my houſe may be filled. If the kindneſs and invitations, if the diſplays of my love, goodneſs, and grace, will not influence them to come, compel them to come, by threatening them with my diſpleaſure, with hell fire, everlaſting miſery, &c. that ſo their fears may operate and effect what my love and goodneſs could not.

——24. For I ſay unto you, that none of thoſe men who were bidden, ſhall taſte of my ſupper: meaning thoſe that rejected the invitation.

We are not informed what effect this laſt invitation had; but we ſee by ſad experience, that notwithſtanding all the powerful motives that are given to draw—the love of Chriſt which conſtrains—the forcible arguments and threatenings that are urged, to bring in this latter people, the Gentiles, too many of them follow the example of the Jews, and excuſe themſelves from coming to this feaſt; yet certainly, they will have none but themſelves to blame for it: for the bleſſed Jeſus plainly tells us, that his gracious Father made this goſpel feaſt of fat things for all people, agreeably to the prophecy of, Iſaiah xxv. 6. For firſt he ſent his ſervant to call the Jews (whom he had before bidden by his prophets) ſaying, "Come,

for

for all things are now ready." Salvation was firſt offered to the Jews, but they refuſed it.

Secondly. He ſent his ſervant into the ſtreets and lanes of the city.

And, thirdly, Leſt any ſhould be overlooked, he commanded his ſervant to go out into the highways and hedges, into all the world, to preach to every creature, for God is not willing that any ſhould be unacquainted with his gracious intentions.

So that to an unprejudiced mind, I think it muſt be clear, that it is the Lord's pleaſure that all ſhould be acquainted with his gracious purpoſes, and be ſaved; and it is alſo as clear that many of thoſe whom God made this feaſt for, and to whom he offers ſalvation, can and do reject it; for when he ſent his ſervant to his own elect people, ſaying, Come, &c. moſt of them excuſed themſelves, and would not come: they choſe this world, and it's pleaſures, which they already poſſeſſed: and preferred them before the bleſſings of the goſpel, and the world to come: therefore ſeeing they ſlighted God's gracious offers, and thereby forfeited their right to the promiſes, and reprobated themſelves; they gave the Lord juſt occaſion to ſay, They ſhall not taſte of my ſupper.

And it appears that the king took more pains with theſe that did not come, than he did with them that came to the ſupper; for they were firſt bidden, and then his ſervant was ſent to call them, ſaying, "Come, for all things are now ready."

It is very evident that thoſe who were firſt bidden to the ſupper were not Calviniſtically reprobated, for we cannot ſuppoſe that an all-wiſe God would prepare a feaſt for his creatures, if he knew they had no power

to

to come and eat of it. Surely we cannot think that the wiſeſt and beſt of beings would firſt bid them to his feaſt, and then ſend his ſervant to ſay to them, "Come, for all things are now ready," if he knew that he had not given them power to come, and to eat thereof; for this would be to ſuppoſe him capable of fooling with, and tantalizing his creatures, by inviting them to partake of thoſe good things which he had put out of their reach. Far be it from us to entertain ſuch unnatural thoughts of the beſt of beings! Now as it plainly appears that they were not Calviniſtically reprobated, let us ſuppoſe for a moment, that they were Calviniſtically elected. Then, conſequently, though they excuſed themſelves upon the firſt and ſecond call, yet God could not leave them ſo, but muſt have brought them by compulſive means, and made them partake of his feaſt here, and of eternal life hereafter: But what can we ſay to this propoſition? ſince we find God was pleaſed to ſay, "None of thoſe men which were bidden (meaning thoſe that refuſed to come) ſhall taſte of my ſupper."

The truth is, that they were neither the one or the other, but were all equally welcome to partake of that feaſt of fat things, which the rich, free, and ſovereign love and grace of God had prepared for all poor loſt ſinners, and that it was entirely their own fault that they did not partake of it.

Suppoſe the children of a parent, who was in much repute for his wiſdom, goodneſs, and compaſſion, were all of them by ſome accident, or by their own careleſſneſs, to fall into a ſlough, from whence none of them could extricate themſelves without the help of the parent, what ſhould we think of him, and of his

fame

fame for wiſdom, goodneſs, and compaſſion, were we to ſee him take out only a few of them, who in point of deſert were in no reſpect worthier than thoſe he left in: and then to hear him addreſs every one of them, both in and out of the ſlough, after the following manner:—"My dear children, you are all my offspring, and you have all tranſgreſſed my commands, and come ſhort of the duty which you owe, and the obligation you are under to me.

Yea, you have all of you done ſuch things as are worthy of death; and therefore you are all unworthy of my aſſiſtance; yet now if you will only come to me, in this foot-path, or way which I have appointed; ſee here it is before you, ſo plain, that a way-faring man, though a fool, cannot err therein:—Now, my children, if you will but come in this way, I will freely cleanſe every one of you, and give you help, peace, pardon, and eternal life. I have my hands full of bleſſings for you, if you would but come and partake of them. I have provided a great ſupper for you, I invite you myſelf, and have ordered my ſervant to ſay to you, "Come, for all things are now ready;" yea, my ſpirit ſaith come, whoſoever of you will, let him come, I have prepared a kingdom, and a crown for you: *Run for it.* I have opened the gate of heaven to receive you. *Strive to enter in.* It is my will that all of you ſhould be ſaved, and come to the knowledge of the truth; for I am not willing that any of you ſhould periſh, but that all ſhould come to repentance.

Then ſuppoſe him to expoſtulate with them, and ſay, "Ye will not come unto me, that ye might have life. I have called, but ye refuſed; I have ſtretched out my hand to help you, but none regarded. How often

often would I have gathered you together, as a hen gathereth her chickens under her wings, but ye would not."

Then ſuppoſe him to be angry with them, and to threaten them, ſaying, "None of thoſe men which were bidden ſhall taſte of my ſupper. Wo unto you Chorazin! Wo unto you Bethſaida! Wo unto you Phariſees and lawyers, you will not believe me, nor come at my call: therefore it ſhall be more tolerable for Sodom and Gomorrah in the day of judgment, than for you."

Now, I believe we ſhould all think the conduct of ſuch a parent truly ridiculous, or we ſhould be apt to think him out of his right mind. And can we think that an infinitely wiſe and gracious God would act ſo inconſiſtent a part, as to call, invite, and promiſe bleſſings to thoſe that are deprived of the power of coming to him, and of receiving them? Surely he will never ſay, "Hear, and your ſouls ſhall live," to thoſe that are incapable of hearing; nor bid all the ends of the earth look unto him, if their eyes are out; nor ſay, why will ye die, to thoſe that were literary as inſenſible as dead men; nor afterwards bid ſuch ariſe from the dead, and threaten them with additional puniſhment for not obeying him. No: The God, who hath ſo often declared that he will judge every man according to his works; and who invites ſinners with a "Come now and let us reaſon together," can never act ſo unreaſonable a part; nor do I think he will ever require of his creatures any thing beyond the reach of the powers, natural or ſpiritual, which he hath given them; nor any ſervice from them, but a reaſonable ſervice.

I have

I have no doubt but that God, who will have all men to be ſaved, and to come to the knowledge of the truth, and commands all men every where to repent; makes uſe of ſuch means and methods, by his ſpirit, word, miniſters, and providences, to work upon the hearts and conſciences of all, as are every way ſufficient to anſwer ſo good and deſirable a purpoſe, would man but attend thereto, and work together with him. And if they neglect and ſlight theſe means, "neither would they believe, though another ſhould ariſe from the dead;" therefore one day all ſhall allow that they are without excuſe, and every mouth ſhall be ſtopped from charging God with being a reſpecter of perſons.

It may be obſerved that the Calviniſts ſometimes bring theſe words of the 23d verſe, *Compel them to come in*, to prove that God by his ſpirit irreſiſtibly influences the elect to come in. But I cannot but notice, that there is not ſo much as an intimation given in this whole parable that God, or his bleſſed Spirit, either do, or ever will, compel them to come in; but it is the ſervant who is to do it.

God ſo loved them, that he provided a feaſt ſufficient for them all. And he has commanded his miniſters to preach the goſpel to them, or proclaim to them the glad tidings, that the feaſt of fat things prepared for all people, is now ready; and to invite as many as they find to come and partake of it, like St. Paul they are to beſeech them; and knowing the terrors of the Lord, they endeavour to *perſuade* men. And theſe are the methods they are to make uſe of to *compel* them.

Vincentius Livinenſis ſays of Tertullian, "His diſcourſes are ſo thick ſet with powerful reaſons, that whom he cannot perſuade by his eloquence, he compels by argument. See Chriſtian Magazine, No. 1, p. 14.

Indeed ſome pretended miniſters, ſuppoſing themſelves authoriſed by theſe and other paſſages, to do it, have made uſe of the ſecular power, and by that means forced multitudes outwardly to conform; but ſuch ideas are inconſiſtent with the genuine meaning of theſe words, and with the tenor of ſcripture.

Luke xvi. 25. The rich man prayed that Abraham would ſend Lazarus to his five brethren, that he might teſtify ——26. unto them, leſt they alſo ſhould come into this place of torment.

It appears that the rich man was a Jew, for he calls Abraham father; and Abraham calls him ſon; and ſays his brethren "have Moſes and the prophets, let them hear them."

Now, to this nation "pertained the adoption, and the glory, and the covenants, and the giving of the law, and the ſervice of God, and the promiſes."

But Jeſus, who knew and endeavoured to repreſent the real truth, informs us that one of them was a caſtaway, and that his brethren might follow him: therefore Jeſus ſeems to have no ideas of their being Calviniſtically elected.

Nor doth it appear that he had the leaſt thoughts of their being Calviniſtically reprobated, becauſe he repreſents the rich man as being deſirous to prevent his brethren from coming to that place of torment; and Abraham teſtified that the means they enjoyed were ſufficient,

ſufficient, if they would but hear and attend to them; and if they did not, neither would they believe, though one roſe from the dead.

Our Saviour repreſents a damned ſoul in hell, as deſirous that his brethren on earth ſhould repent, that ſo they might be happy hereafter.

The Calviniſts repreſent God in glory, as denying the greateſt part of his own offspring ſufficient means to extricate themſelves from the conſequences of the fall, that ſo they may be damned hereafter.

When he came near he beheld the city, and wept over it, ſaying, If thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes! Luke xix 41. ——42.

"In this thy day." It appears then, that even this people had a day of grace, in which they might have known the things which belonged to their peace; and the words "*but now*," confirm this; for they ſhew us that theſe things were not always hid from them, though they *then* were; for this reaſon, "Becauſe thou knoweſt not the time of thy viſitation."

The compaſſionate Jeſus grieved to think of the puniſhments theſe people would bring upon themſelves, in obſtinately rejecting all his kind endeavours to ſhew them the things which belonged to their peace. But if it was the will and decree of God, that they ſhould not know the things that belonged to their peace, ſurely Jeſus would not have grieved to have ſeen the will of his Father fulfilled.

Mr. Keach, in his Scripture Metaphors, ſhewing the compaſſion of Chriſt to ſinners, ſays, "The Lord Jeſus was moved with the greateſt compaſſion imaginable towards the poor *Jews* and *Jeruſalem*, which

he was firſt ſent to, and came to ſeek and to ſave. This is ſignified abundantly by that wonderful paſſion, that ſeized upon his ſpirit, when he came near the city, and by his expreſſions in the text, &c. it is ſaid he wept over it, &c. ſee Book ii. p. 255. And in his Youth's Celeſtial Guide, he ſays, That God's commiſerating the ſad eſtate of periſhing ſinners, argues, "there was once mercy extended unto them," which could not be, if Chriſt died not for all.

John i. 9. Jeſus was the true light, which lighteth every man that cometh into the world.

The bleſſed Jeſus ſuppoſed that men would not act ſo ridiculouſly as to light a candle, and put it under a buſhel, and thereby prevent its benefiting all thoſe that were in the houſe, by limiting its light only to thoſe dwarfs, who were made ſmall enough to creep about in the place to which the light was confined. Much leſs then ought we to ſuppoſe that the infinitely wiſe God could ſend that great light Jeſus Chriſt into this world, to put him under a buſhel, or limit his beneficial enlightening ſaving influences to only a certain number, and to decree to leave the reſt to ſtumble in the dark, and drop into hell. No: This is not the caſe; becauſe Jeſus ſaid to the wicked Jews who believed not on him, I am come a light into the world, that whoſoever believeth on me ſhould not abide in darkneſs. Yet a little while is the light with you, walk while ye have the light, leſt darkneſs come upon you. While ye have the light believe in the light, that ye may be the children of the light, John xii. 35, 36. 46. I am the light of the world; he that followeth me ſhall not walk in darkneſs, but ſhall have the light of life, viii. 12. Therefore he was ſent a light

to

to lighten theſe, though many of them refuſed to walk in his light, and partake of its benefits.

But we are not to confine this light to the Jews only, nor limit his method of enlightening mankind to one particular people: for it appears that he enlighteneth every man that is born into the world, by implanting in them that law which Paul ſays is "written in their hearts," Rom. ii. 15. enduing them with that light of reaſon and underſtanding, which, aſſiſted by their conſciences, witneſſes to, and enables them to diſcern between right and wrong. And we find, even the wicked have this light, this candle of the Lord, until by a ſeries of guilt, they cauſe it to be put out, ſee Job. xviii. 5.—Prov. xiii. 9. xxiv. 20.

And if we make the enquiry among our fellow-creatures, we may find that they are all in a meaſure enlightened by ſome impreſſions on their mind, or by providences, or by the word, Spirit, or miniſters of Chriſt; and therefore Jeſus Chriſt may truly and properly be ſaid to be the true light which lighteth (not a limited number only, but) every man that cometh into the world. "For the world was made by him, and the world knew him not." Now, if we ſuppoſe the world here ſaid to be made by him means only the elect, we may alſo ſuppoſe that ſome other perſon made the reſt of the world, that knew him not. But in the next verſe we find his own elect people diſtinguiſhed from the reſt of the world, being more particularly called his *own*; for,

He came unto his own, and his own received him not. John ix. 11.

It is not to be wondered at, that the world in general did not know him, for he had not been proclaimed

to them by the prophets, as he had to his own people, the Jews, who ought to have known and received him; but though they were bidden, they excuſed themſelves from coming to the marriage, made light of it, and were rejected; conſequently they could not be Calviniſtically elected, nor could they be Calviniſtically reprobated, becauſe they were his own, and might have been ſaved.

John i. 12. For the next verſe informs us, that "As many as received him, to them gave he power to become the ſons of God; even to them that believe in his name."

This is all conſiſtent with the reſt of the ſcripture; none that willingly come to, and receive Chriſt, ſhall be caſt out, but to them he will give power to become the ſons of God. The Calviniſts ſay, that none but the elect can come to Chriſt; and ſome ſay, that there never was a time when they were not the ſons of God. What occaſion then has Chriſt to give them power to become, only what they were before? He tells them in the next verſe, how, after they had received him, they ſhould be born to God, whoſe will is, that he that believeth and is baptized ſhall be ſaved, and become an elect, choſen perſon, and entitled to all the privileges of his children.

——29. Behold the Lamb of God which taketh away the ſins of the world! Mr. Henry, a ſtanch friend to the doctrines of Calviniſtic election, ſays, "The legal ſacrifices had reference only to the ſins of Iſrael, to make atonement for them; but the Lamb of God was offered to be a propitiation for the ſins of the whole world, ſee 1 John ii. 12. This is encouraging to our faith, if Chriſt takes away the ſins of the world, then

then why not my ſin? Chriſt levelled his force at the main body of ſin's army; ſtruck at the root, and aimed at the overthrow of that wickedneſs which the whole world lay in: God was in him reconciling the world unto himſelf."

For God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life. John iii. 16.

I have already ſaid that I know not where the elect are called the world in oppoſition to the wicked, who are the greateſt number, and who are called the world in John iv. 42. vii. 14. xvii. 15. xix. 16. xx. 17. and Heb. xi. 38. 1 John iii. 1. iv. 5. v. 4, 5.; and 1 Cor. xi. 32. and many other places; and the devil is called the prince of this world, John xii. 31. xiv. 30. xvi. 11. Therefore we may be certain that God gave his Son not only for a certain fixed number, as the Calviniſts ſay, but for all mankind. And how can a Calviniſt pretend to read it thus? For God ſo loved the *elect world*, that he gave his only begotten Son, that whoſoever of the *elect world*, which believeth in him, ſhould *not periſh*, &c.; for this is ſuppoſing that ſome of the elect may not believe, and conſequently periſh, which is contrary to his own opinion.

And there is a manifeſt diſtinction of conditions in the text; the firſt ſort which God ſo loved are diſtinguiſhed from the latter ſort, *the believers*, to whom only the gift of eternal life is promiſed; and whoſoever (that is, any without reſtriction or limitation of the firſt ſort, or the world, which ſhall believe in Jeſus) ſhall become one of the ſecond ſort, and conſequently be delivered from periſhing, and have everlaſting life.

John iii. 17. For God ſent not his ſon into the world to condemn the world, but that the world through him might be ſaved. The world was all guilty before God, and he might have commiſſioned his Son to have condemned and executed his vengeance upon it; but this is reſerved for his ſecond coming; he came now that the world through him might be ſaved. An act of indemnity was paſſed, and Chriſt came to publiſh it, and to open a door of ſalvation, that whoſoever would, might enter in and be ſaved, ſee to this purpoſe, John xii. 46, 47.

——18. He that believeth on him is not condemned; but he that believeth not is condemned already, becauſe he hath not believed on the name of the only begotten Son of God.

He that believeth on him, although he has been a great ſinner, and ſtands convicted and condemned by the law, yet he is acquitted, and eſcapes the puniſhment due to his ſin. But on the contrary, he that believeth not is condemned already, and the reaſon why he is condemned, is moſt expreſsly given; becauſe he hath not believed on the only begotten Son of God. Here is the true cauſe given by one that cannot err. It is not becauſe he was Calviniſtically reprobated, but becauſe he hath not believed. Unbelief is the great damning ſin, it leaves men under the guilt of their other ſins, and lays ſtill a greater load of guilt upon them, becauſe they withſtand the greateſt evidences of truth, and the moſt gracious terms of pardon and ſalvation; and by rejecting both the propoſal, and the propoſer, they thereby juſtly deſerve the greateſt condemnation. The unbeliever ſhall not ſee life, but the wrath of God abideth on him,

ſays

ſays John the Baptiſt. And Jeſus ſaid to the Phariſees, "If ye believe not that I am he, ye ſhall die in your ſins," John viii, 25. And Chriſt could do no mighty works amongſt his fellow-townſmen, becauſe of their unbelief, which he marvelled at, Mark vi. 5, 6. And he commiſſioned his diſciples to preach him to every man, and declares, He that believeth not ſhall be damned, Mark xvi. 16. How plainly and poſitively did Jeſus and John declare that men are condemned, and ſhall be damned for unbelief. And Paul tells us that the Jews, becauſe of unbelief, were broken off, Rom. xi. 20. And as the Iſraelites, becauſe of unbelief, were not ſuffered to enter into Canaan, ſo unbelievers ſhall not enter into heaven; for this ſin renders the ſufferings of Chriſt fruitleſs unto them, becauſe they will not apply the remedy provided, as a cure for their diſeaſe; and if they long and abſolutely reject it, then becauſe they receive not the love of the truth that they might be ſaved, 2 Theſſ. ii. 10. God ſhall ſend them ſtrong deluſions, that they all might be damned that believed not the truth, 2 Theſſ. ii. 10, 11, 12. For unbelievers have their part in the lake that burns with fire and brimſtone, Rev. xxi. 8.

But how can any be condemned for unbelief, if there is no Chriſt, no Saviour, lifted up on the goſpel pole, for all poor ſouls diſordered by ſin to look up unto and believe in?

Why ſhould he command his diſciples to preach him to every man, and poſitively declare, "He that believeth not ſhall be damned," if he did not afford them an object of faith to believe in?

Surely

Surely had theſe men been Calviniſtically reprobated, Jeſus and John would never have required them to repent and believe the goſpel, Mark iv. 14, 15. much leſs have threatened and condemned them for not believing in Jeſus as their Saviour, when he did not come to, or intend to ſave them: and if they had believed that Jeſus was their Saviour, ſeeing they were only poor reprobates, ſurely they would only believe a lie.

John iii. 19. And this is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil.

—20. For every one that doeth evil hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved.

Light is come into the world, and what did it come for, but to enlighten men? Therefore thoſe that refuſe to receive it, make uſe of it, and walk by it, are juſtly condemned.

And why do men love darkneſs rather than light? Is it becauſe they were Calviniſtically reprobated? Or becauſe they love their evil deeds, and are ſenſible, that if they come to the light their deeds ſhall be reproved? Our Saviour ſays the latter is the reaſon. Some men are willingly ignorant of divine truths, ſee 2 Pet. iii. 5. They hate the light, becauſe it ſhews them their ſinfulneſs, which they do not want to ſee; therefore they ſhut their eyes againſt the light.

As thoſe ſtopped their ears, when Stephen, full of the Holy Ghoſt, ſpake unto them; or like the Jews, who refuſed to hearken, and ſtopped their ears that they

they ſhould not hear, Zech. vii. 11. of whom God ſaid, "They have eyes, and ſee not, they have ears, and hear not," Jer. v. 21.

For the Father loveth the Son, and hath given all things into his hands. He that believeth on the Son hath everlaſting life; he that believeth not the Son ſhall not ſee life: but the wrath of God abideth on him. John iii. 35, 36. Here John tells his diſciples, and the Jews that were come to him, that all things were given by the Father to the Son; and that he, or any one that believeth on him, hath everlaſting life. But he, or any one that believeth not, ſhall not ſee life, but the wrath of God, (which they were before warned to fly from) ſhall ſtill abide on him: therefore this generation of vipers, as he called them, might have eſcaped the wrath of God, and have ſeen life, if they had believed on the Son.

But why ſhould he tell them that all things, conſequently they themſelves were given to Chriſt; and that they were his (for he came to his own, &c. John i. 11.) Why ſhould he ſay they ſhould not ſee life, and the wrath of God ſhall abide on them, if they did not believe the Son? Since, if they were Calviniſtically reprobated, they had no power or ability given them to believe; or if they had, and did believe, yet even then they could not ſee life, nor be delivered from the wrath of God.

Could the poor reprobates be under an obligation to believe the goſpel, or good tidings of great joy, which ſhall be to all people, when it could be no good tidings to them? Was it their duty to believe that Jeſus was the Meſſiah, the Saviour of the world, and yet he could be no Saviour to them? May it not with

equal

equal propriety be ſaid that it is the duty of devils to believe? Could a merciful father enjoin it as a duty upon that part of his offspring, to believe that he had determined before they were born, to cut them off from being his heirs, and to puniſh them as long as he could, and to give his bleſſings to a certain number of their brethren, who were not more deſerving than they?

And that if they did not believe the tidings brought by his Son, they muſt expect ſtill greater puniſhment; for if they reject the goſpel, it ſhall be more tolerable for Sodom and Gomorrah in the day of judgment than for them, Matt. x. 15.

"If God puniſhes the non-elect for their infidelity, then a great part of the Chriſtian world, as they are called, will not be benefited by having Chriſt held out to them; but inſtead thereof, will be much worſe off than devils, for theſe cried out, "*Art thou come to torment us before the time?* But the reprobates may ſay, that there was no more benefit intended in the offer of Chriſt to them, than to devils to whom he was not offered; and what is worſe, they may ſay it enhanced their ſin, and brought greater puniſhment upon them."* Gomarus ſaith, "This is the difference betwixt the reprobation of men and angels, that the angels never had Chriſt tendered unto them; but unto men he is tendered often, that being convinced of infidelity, and a ſtubborn heart, they may by that means be rendered the more inexcuſable."

I know that ſome Calviniſts will ſay that men are not condemned for unbelief; but this is a direct contradiction to the words of the bleſſed Jeſus, who ſays,

* Quoted partly from the Arminian Magazine, vol. vii. p. 62.

"He

"He that believeth not is condemned already, *becauſe* he hath not believed on the name of the only begotten Son of God." See the foregoing remarks on John iii. 18.

Martinicus, one of the moſt moderate of the ſynod of Dort, ſaith, "God according to his good pleaſure hath reprobated the greateſt part of men," and aſks, "Was it for ſin;" then anſwers, "Chriſt doth not teach ſo." Arm. Mag. vol. vi. p. 114. But others there are that ſpeak to the following purport, "The want of faith in Chriſt is aſcribed in the ſcriptures to mens depravity, and is itſelf there repreſented as a henious ſin."—"God has threatened and inflicted the moſt awful puniſhments on men for their not believing on the Lord Jeſus Chriſt." *

We find the Samaritans ſaid to the woman, "Now we believe, not becauſe of thy ſaying: for we have heard him ourſelves, and know that this is indeed the Chriſt, the Saviour of the world," John iv. 42. They believed, becauſe they had heard him themſelves; perhaps their doctors, prieſts, and Scribes, had not prejudiced their minds againſt Jeſus, as the Jewiſh prieſts did the minds of the Jews; and therefore theſe Samaritans were open to conviction, and appear to be convinced by hearing of Jeſus, and to know that Jeſus was the Chriſt, the Saviour of the world. I believe they meant the *whole world*, for I cannot think they had any notions of an elect world.

Jeſus tells the Jews which ſought to kill him, becauſe he ſaid that God was his Father, the Son can do nothing of himſelf; but that the Father hath com- John v. 23.

* Rev. W. Fuller's Goſpel of Chriſt, worthy of all acceptation, p. 65. 74.

mitted

John v. 24. mitted all judgment to him: That all men ſhould honour the Son, even as they honour the Father. He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but is paſſed from death unto life. Here we ſee that all men are to honour the Son; and how can they honour him more than by believing in, and obeying of him? and then he ſays, "He that heareth, or thereby honoureth him, and believeth on his Father, ſhall not come into condemnation, but is paſſed from death unto life." It is not an unconditional bleſſing, but upon condition that they hear him, and believe in God.

——27. Then he aſſures them that he hath authority given him to execute judgment: That they all ſhall be

——29. judged according to their good, or evil deeds: That the Father bore teſtimony of him: and then he fully declares what his intentions were in ſaying all this

——34. to them. But theſe things I ſay that ye might be ſaved.

How evident is it from this poſitive declaration, that he deſired the ſalvation of theſe wicked Jews, and that they were not Calviniſtically reprobated, but might have been ſaved! and it appears from what he ſays afterward, that they were not Calviniſtically elected. For he goes on to tell them, that they were willing for a ſeaſon to rejoice in the light of John the Baptiſt: but he had a greater witneſs than John; for the works that he did bore witneſs of him, that the Father had ſent him. Then he bid them "ſearch the ſcriptures," for they teſtified of him: and yet notwithſtanding all theſe evidences of the truth, and reality of his being their Meſſiah and Saviour, they gave him

him reaſon to complain of them. "And ye will not come to me that ye might have life." Without doubt he had offered them life, elſe why ſhould he complain, or charge them with refuſing to come, and receive it? Thus when his Father commanded their fathers, "Aſk for the good old way, and walk therein, and ye ſhall find reſt for your ſouls;" they plainly ſaid, "*We will not walk therein.*" They do not ſay we *cannot*, but we *will* not: ſo here, when his Son had ſaid theſe things to their ſons, that they might be ſaved, and they would not come to him: Jeſus who knew their hearts, and the true cauſe why they did not, (though they did not ſpeak out ſo bluntly as their fathers did) tells them, ye *will* not come, &c. that is, the fault is your own, ye love the world, its honours, pleaſures, &c.; therefore you excuſe yourſelves, and do not chuſe to come to me. John v. 40.

Had they been Calviniſtically elected, no doubt but ſuch means would have been uſed to have brought them to Jeſus, in ſpite of their *will not*. And if they were Calviniſtically reprobated, why ſhould Jeſus accuſe them with not coming to him, that they might have that life which it was not in his power to give them? Or why ſhould he endeavour to ſhew them that their unbelief was their own fault? For he ſays,

How can ye believe, which receive honour one from another, and ſeek not the honour that cometh from God only? —44.

Here the cauſe of their unbelief is plainly laid at their own door, and not at God's: for God had done and ſaid ſo much to work upon them, that even Moſes, in whom they truſted, accuſed them before God, ver. 45.

Jeſus

Jeſus bids the Jews, who ſought him only becauſe
John vi. 27. they did eat of the loaves and were filled, not to labour for ſuch meat; but for that meat which endureth unto everlaſting life, which the Son of man ſays he ſhall give unto you.

Then they aſked him this plain queſtion, What ſhall we do, that we may work the works of God? And Jeſus as plainly tells them what they ſhould do,
——29. which was, "That ye believe on him whom he hath ſent."* And when they required a ſign of him, that by ſeeing him work it, they might be induced to believe on him, as they and their fathers did believe in Moſes, who, they ſay, gave them manna in the wilderneſs. Upon which Jeſus declared unto them, My Fa-
——33. ther giveth you the true bread from heaven.

Now, from hence we may juſtly obſerve,

Firſt. That Jeſus commands them to labour for that meat which endureth unto everlaſting life, which, (he ſays, he, or) the Son of man, ſhall (or will) give unto you.

Secondly. That one of the works commanded, or required of them by God, was, that they ſhould believe on him whom he had ſent. From hence we may reaſonably conclude, that God had given them an outward ſufficiency by the miracles Jeſus wrought; and alſo an inward ſufficiency of grace to enable them all to work this work of God. And had they made a proper uſe of theſe means, God would have given them more grace, and enabled them to have been

* Some moderate Calviniſts underſtand this to be the true meaning of the anſwer given by Jeſus; the Rev. A. Fuller aſſerts it in his late Treatiſe, p. 41.; and ſome of the more rigid allow it, ſee his Defence of his firſt Treatiſe, p. 29.

ſteadfaſt

ſteadfaſt, unmoveable, always abounding in the work of the Lord, 1 Cor. xv. 58. But this work did not go on in them, perhaps it was hindered, becauſe they ſought that honour which cometh of men: for there are many things that hinder or deſtroy the work of God. St. Paul mentions one, when he ſays to the Romans, For *meat*, deſtroy not the work of God, xiv. 20.

Thirdly. That Jeſus was the gift of God to them as well as to us; for he ſays, "My Father giveth you the true bread from heaven;" which was plainly ſaying, that he was given to, or for them: for he aſſures them that he was the bread of God, and that he (or any perſon) that came to, or believed in him, ſhould never hunger or thirſt. John vi. 32.

Now, theſe three particulars certainly prove that theſe Jews were not Calviniſtically reprobated.

And from the next verſe, and others, it appears that they were not Calviniſtically elected, becauſe Jeſus ſays unto them, "Ye alſo have ſeen me, and believe not."

From all this then it appears, that all theſe Jews might have been ſaved, if they had come to, heard and believed in Jeſus, which Moſes and the prophets had commanded, or exhorted them to do; therefore it was their duty to have done it. This is ſo plain, that even a Calviniſt aſſerts that "Faith in Chriſt is commanded in the ſcriptures to unconverted ſinners." And "every man is bound cordially to receive, and heartily to approve whatever God reveals.*

And Jeſus further informs theſe Jews, that God was willing that every one of them, if they believed,

* Rev. Mr. Fuller, in his late Treatiſe, p. 37. 49.

John vi. 40. ſhould be ſaved; for, ſays he, This is the will of him that ſent me, that every one which ſeeth the Son, and believeth on him, may have everlaſting life: and I will raiſe him up at the laſt day. And alſo, I am the living bread which came down from heaven. "If
——50. any man eat of this bread he ſhall live for ever: and the bread that I will give is my fleſh, which I will give for the life of the world," ver. 51. For all men, without reſtriction, for the whole world of ſinners, for he is the Saviour of all men (intentionally) eſpecially of thoſe that believe. But though he gave himſelf for them, yet they could not be benefited by him, unleſs they received him; for ſays he to them, "Except ye eat the fleſh of the Son of man, and drink his blood, ye have no life in you," ver. 53. This plainly ſhews that they could have done it; for we cannot conſiſtently ſuppoſe him to ſay, Except ye do, what ye cannot do, ye have no life in you. The great ſupper was provided for all, but only thoſe who came to it, did eat of it, or could be benefited by it.

When a great multitude were gathered together, being the laſt day, that great day of the feaſt: Jeſus
—vii. 37. ſtood and cried, ſaying, "If any man thirſt, let him come unto me and drink:" how general was this invitation! If any man of you, by ſeeing the great and good things that I have done, have a deſire to come to, and follow me, *Let him come.* Obſerve alſo the freeneſs of this invitation;—*let him come.* Jeſus uſed no force to oblige any: he did not preſs them into his ſervice; but it muſt be done voluntarily: nor did he lay any real impediment in the way of any, to hinder their coming.

When

When the Jews brought to Jeſus the woman that was taken in adultery, he ſpake and acted in ſuch a manner, that they were all convicted of ſin by their own conſciences. After which, he points out to them the way by which they might eſcape from that darkneſs they were under, ſaying, I am the light of the world: he that followeth me ſhall not walk in darkneſs, but ſhall have the light of life. But as they told him his record was not true, and refuſed to follow him; Jeſus tells them they ſhould die in their ſins; and then, as if he meant to give them the reaſon why he ſaid ſo, he adds, "I ſaid therefore unto you, That ye ſhall die in your ſins: for if ye believe not that I am he, ye ſhall die in your ſins." John viii. 12. ——24.

This implies, that if they would believe on him, they ſhould not *die in their ſins*; alſo that they were capacitated to believe on him, therefore they were not Calviniſtically reprobated. The amiable Jeſus could never threaten men with death for not doing what he knew it was impoſſible for them to do; for in that there can be no tranſgreſſion, and conſequently no condemnation. And if they were Calviniſtically elected, then they could not die in their ſins.

And I knew that thou heareſt me always: but because of the people which ſtand by I ſaid it, that they may believe that thou haſt ſent me. John xi. 42.

Jeſus ſpake the words referred to with an intent they might operate (together with the miracle, that that he was going to work,) on the hearts of the people who ſtood by, and induced them to believe in him. This certainly ſhews us that it was his deſire that they ſhould believe in him; and that they had both an outward and inward ſufficiency of grace then given

them to believe; yet we find that only a part of them were convinced by the greatneſs and certainty of the miracle: for the reſt went their ways to the Phariſees, and told them what things Jeſus had done, ſeemingly with an intent to ſtir them up againſt Jeſus. And they conſulted to put Lazarus alſo to death, for this expreſs reaſon, "Becauſe that by reaſon of him many of the Jews went away, and believed on Jeſus."

John xii. 11.

—35. Then Jeſus ſaid unto them, Yet a little while is the light with you: walk while ye have the light, leſt darkneſs come upon you, &c. Here he ſays to the people, Walk while ye have the light; but if they were Calviniſtically reprobated, why ſhould he bid them walk? Surely he could not require an impoſſibility from them.

And had they been Calviniſtically elected, why ſhould he exhort them to walk in the light, *leſt darkneſs come upon you*, ſince it was not probable that ſuch would be deprived of the means of grace.

—36. While ye have the light, believe in the light, that ye may be the children of the light.

Here he exhorts the people to believe in the light whilſt they had it, which plainly ſhews that he was for a light unto them, and that they might believe in him; and the reaſon why he bid them believe was this:—"That ye may be the children of the light." That by giving credit to, and believing in him, they might obtain further light, life and happineſs. All which plainly ſhews us that they were not Calviniſtically reprobated.

—37. And the next verſe ſhews us that they were not Calviniſtically elected, becauſe it ſays,—But though he

he had done ſo many miracles before them, yet they believed not on him.

I am come a light inio the world, that whoſoever believeth in me ſhould not abide in darkneſs. John xii. 46.

And if any man hear my words, and believe not, I judge him not: for I came not (now) to judge the world, but to ſave the world. ——47.

Obſerve, If any man of the world which he came to ſave, hear his words, and yet believe not, Jeſus ſays "I judge him not." Why? Becauſe I came to ſave the world, conſequently *him*, if he believe in me. But in the next verſe he ſays, "The word that I have ſpoken, the ſame ſhall judge him at the laſt day;" that is, for rejecting of it.

From hence it appears alſo, that any man of that world which he came to ſave, might, or might not believe: therefore they were neither Calviniſtically elected nor reprobated.

Dr. Whitby argues thus: "The world which Chriſt came to ſave, he came not to condemn, as the antitheſis plainly ſhews us: but the world, which he came not to condemn, is the unbelieving world: *ergo*, the world he came to ſave is the ſame world."

Every branch in me that beareth not fruit, he (that is the Father) taketh away. ——xv. 2.

If a man abide not in me, he is caſt forth as a branch, and is withered, and men gather them, and caſt them into the fire, and they are burned. Now, if this fruitleſs perſon is Calviniſtically reprobated, how could he be ſo cloſely united to Chriſt, even as a branch is to the vine? How could he be thus in him? For, can Chriſt have ſuch fellowſhip with ſuch a graceleſs abandoned wretch? Can there be ſuch ——6.

concord between him and Belial? Certainly there cannot.

And if he is Calviniſtically elected, then how can he be taken away, becauſe he beareth not fruit? How can he be caſt forth as a branch, and be withered? And how can he be then caſt into the fire, and be burned?

Therefore ſuch a perſon, or perſons, cannot be of either the one or the other of theſe deſcriptions. He is neither Calviniſtically reprobated, nor Calviniſtically elected; but muſt be of thoſe who are placed in Chriſt by faith: his called; his elect, according to the ſcriptural ſenſe of the words; and when this faith ceaſeth to operate, as it ought, and they become fruitleſs, then God taketh them away, and they are caſt out and burned.

John xv. 22. If I had not come and ſpoken unto them, they had not had ſin; but now they have no cloak for their ſin.

If they were Calviniſtically reprobated, why ſhould Chriſt come and ſpeak to them? for his intent in ſpeaking to them was, "That they might be ſaved," John v. 34. Or why ſhould he ſay they have no cloak for their ſin? for I think ſuch have a cloak for it, and may conſiſtently plead, when examined at the tribunal of juſtice, their inability, and ſay, "Lord, why doſt thou condemn us, ſince we never had a ſufficiency of grace given us to enable us to believe and obey thee? We could not but be rebels, ſince there was a neceſſity laid upon us to be ſo; therefore we think thou mayeſt as juſtly condemn a child for crying, or not believing, and obeying, as us for ſinning." But they were not Calviniſtically reprobated,

bated, becauſe Chriſt preached his goſpel of pardon and ſalvation to them; but as they refuſed it, the ſin of unbelief, and rejection, was imputed to them, and they are inexcuſable, and will be found *ſpeechleſs* at the day of judgment. For Jeſus had done among them ſuch works as none other man did; but they refuſed to believe and receive him.

And ſo great and ſufficient were the evidences, and means which were given them, that Jeſus himſelf ſeems to wonder at their not attending to them: For it is ſaid, "He marvelled at their unbelief."

Nor can they plead that Jeſus muttered theſe things in a corner, ſo that they could not hear him. No: "He ſpake openly to the world," John xviii. 20. Behold (ſays he) they know what I ſaid, ver. 21. and it appears from hence that there was an ample ſufficiency of grace adminiſtered at the preaching of Chriſt to theſe people, to convict and convince them all, and yet they rejected him, his grace, and goſpel; therefore they can have no cloak for their ſin.

Dr. Whitby enquires, "Why doth he declare them who believed not in him *inexcuſable, and without all cloak for their ſins?* And why doth the Apoſtle ſay, *How ſhall we eſcape, if* we neglect ſo great ſalvation? ſince it can be no ſalvation at all to them for whom it was never intended: and it muſt be all one to them to neglect and uſe the greateſt diligence about it. In a word, either it was poſſible for them, who die in their unbelief, to believe and repent to ſalvation, or it was not. If it were poſſible, then either Chriſt muſt have died for them, or it muſt be poſſible for them to be ſaved without a Saviour. If it was not, they either muſt not be obliged at all to believe

and repent, or they muſt be obliged to do what it was impoſſible for them to do." See more to the ſame purport in Arminian Magazine, vol. ix. p. 467.

Again. "If all men under the goſpel have not means ſufficient to repent and believe, vouchſafed by God, then muſt he ſtill withhold ſomething from them, without which they cannot repent and believe to ſalvation, viz. ſpecial grace, ſo called, becauſe it is peculiarly granted to the elect; an irreſiſtible impulſe, with which the converſion of the ſinner, faith and repentance will certainly be produced, and without which they neither will nor can be wrought in us. Now, if the want of all, or any of theſe things be the reaſon why ſo many, who live under the goſpel diſpenſation, do not believe and repent to ſalvation; and upon this account it is that they continue in their unbelief, becauſe they want this ſpecial grace; theſe abſurdities will follow, 1ſt, That God condemns theſe to deſtruction for that which is no ſin; for ſure it is no ſin in the creature not to do that which can alone be done by the almighty power of God, which he never would afford to them; for then it muſt be the ſin of man, not to be God: If therefore God ſhould puniſh men for not doing that which is not in their power to do, becauſe it requires a divine energy, which he will not exert on their behalf, he muſt puniſh them for not being equal in power with God himſelf.

2dly. "Then muſt every unbelieving perſon have a juſt excuſe, and a ſufficient plea why he ſhould not be puniſhed. Unbelievers might cry to God, as did the officers of the Jews to *Pharaoh*, *Wherefore dealeſt thou thus with thy ſervants? There is no ſtraw given*

to

to us, and thou ſayeſt to us make bricks: no ſpecial grace afforded us, and thou ſayeſt to us to do that, which can no more be done without it, than men can make bricks without ſtraw. *Thy ſervants are beaten, but the fault is in him who denies us ſtraw,* and yet requires bricks; yea, who requires that faith, and that repentance, which he never would afford us means ſufficient to perform." Arm. Mag. vol. ix. p. 468, 469.

Ye men of Judea, and all ye that dwell at Jeruſa- Acts ii. 14.
lem, be this known unto you, and hearken to my words.

Here Peter calls upon them all without reſtriction to hearken to his words, and to know the great truths he is about to declare unto them; part of which was, that "Whoſoever ſhall call upon the name of the ——21.
Lord ſhall be ſaved; or any one of you without exception, who humbly ſubmits to God's method of ſalvation by Jeſus, and owns him as his Lord and Saviour, ſhall be ſaved.

Ye men of Iſrael, hear theſe words; Jeſus of Nazareth, &c. then he preaches Jeſus unto them, and when many were pricked in their hearts, and aſked, "What ſhall we do? He ſaid unto them, Repent and be bap- ——38.
tized every one of you, in the name of Jeſus Chriſt, for the remiſſion of ſins; here he tells them what was required, and if they did it, he aſſures them in the next words of a bleſſing: "And ye ſhall receive the gift of the Holy Ghoſt. For the promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call."

The

The promiſes pertained to all the houſe of Iſrael, to the whole Jewiſh nation without exception; and not only to them, but alſo to all that are afar off, to all that the Lord ſhould call; that is, to all that hear the goſpel, by which they are called or invited to leave their worſe than Egyptian bondage, and to enjoy liberty and eternal life. The peculiar bleſſings of the goſpel could not be enjoyed by any that were not called by it, "For how ſhall they believe in him of whom they have not heard? Rom. x. 14. It appears that Peter ſuppoſed that the goſpel was to be preached to all the world, perhaps from the commiſſion Jeſus had given him, Mark xvi. 15. But under what conditions it was to be given to the Gentiles he did not ſeem to know, until Cornelius was converted. And with many other words did he teſtify
Acts ii. 40. and exhort, ſaying, "Save yourſelves from this untoward generation."

From all which it appears that theſe people could not be Calviniſtically reprobated, ſince there can be no propriety in exhorting any to hear, to know, to repent and ſave themſelves, when it was not poſſible for them to do it.

We find it related, that when the people ſaw the lame man that was healed, walking and praiſing God, they all ran together into that capacious portico of the temple, called Solomon's Porch, where the man that was healed detained Peter and John. When Peter ſeeing the great concourſe, and the impreſſion which the miracle had made upon their minds, he ſaid unto them all, Ye men of Iſrael, why marvel ye at this, &c.? then he endeavoured to convince them of their

their ſin; and preached Jeſus and his reſurrection unto them; and after this he commands or exhorts them to do this, viz. Repent ye therefore, and be converted, Acts iii. 19. that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord. After which he informs them, that Moſes had propheſied of this Jeſus, and had ſaid to the Jewiſh nation, "Him ſhall ye hear in all things," and that ——22: every ſoul who refuſed to hear him, "ſhould be de- ——23. ſtroyed." And not only Moſes, but alſo the other prophets had foretold of theſe days; and as they were the children of the prophets and of the fathers, and the promiſes belonged unto them, therefore God had now fulfilled his promiſe to them; for ſays he, "Unto you firſt, God having raiſed up his ſon Jeſus, ——26. ſent him to bleſs you, in turning every one of you from his iniquities."

It was the intention of God that Jeſus ſhould be a bleſſing to the whole Jewiſh people, in turning not only a few, but every one of them from their iniquities; and God acted in ſuch a way as appeared to him moſt proper and conſiſtent to accompliſh ſo good a purpoſe. But many of them reſiſted the Holy Ghoſt, and would not obey his doctrine, ch. vii. 51. They "would not have this man to reign over them."

Though the oxen and the fatlings were killed for them, they excuſed themſelves, and would not turn from their own ways, to partake of the feaſt prepared; for which reaſon, inſtead of the intended bleſſing, the threat of Moſes was executed upon them.

Now,

Now, why ſhould Peter endeavour to convince them all of ſin, bid them all repent and be converted, inform them that Moſes had ſaid they ſhould hear Jeſus; and aſſure them that God had ſent Jeſus to be a bleſſing unto them all, if any of them were Calviniſtically reprobated, and could not repent and be converted, hear Jeſus, and be bleſſed by him?

And they were not Calviniſtically elected, becauſe he tells them, that if they will not hear, they ſhall be deſtroyed. And Paul ſays, that "Becauſe of unbelief they were broken off," Rom. xi. 20.

Peter deſires that what he is about to ſay may be known by all the rulers, and by all the people of Iſrael; and then he aſſures them, that by the name of Jeſus Chriſt the lame man was made whole: that this ſtone which they had ſet at nought was become
Acts iv. 12. the head of the corner; and then he ſays, Neither is there ſalvation in any other: for there is none other name under heaven given among men whereby we muſt be ſaved. Now, if theſe wicked rulers, and all the people, or only the major part of them, were Calviniſtically reprobated, why ſhould Peter deſire to make known theſe things to them all? What could it ſignify to them if there was *no ſalvation in any other name*, ſince neither that nor any other was given, or to be given for their ſalvation? And why ſhould he tell them that this name was given, whereby *we* muſt be ſaved? Obſerve, he includes them as well as himſelf, in the number to be ſaved; which could not be proper, if any of them were abſolutely reprobated.

—vii. 39. To whom our fathers would not obey, but thruſt him from them, and in their hearts turned back again into Egypt. I obſerve, it is not ſaid they *could not*, but

but that they *would not obey*; and then he charges them with the ſame conduct, "Ye ſtiff-necked, and uncircumciſed in heart and ears, ye do always reſiſt the Holy Ghoſt: as your fathers did, ſo do ye." Acts vii. 51.

If they were Calviniſtically reprobated, why ſhould the fathers be blamed for thruſting Moſes, or the angel away, from them? Or the ſons, for thruſting Chriſt from them? Or to what purpoſe did the Spirit of God ſtrive with them? ſince nothing of this kind could poſſibly prevent their damnation.

And if they had been Calviniſtically elected, How could they have rendered the means ineffectual? How could they always *reſiſt the Holy Ghoſt?*

We find Simon believed, and when he was baptized, he continued with Philip, &c. viii. 13. But it appears he afterwards ſinned againſt God, or againſt the Holy Ghoſt, by undervaluing the gift of it ſo much, as to ſuppoſe it might be purchaſed with money; upon which Peter tells him, that his heart was not right in the ſight of God, ver. 21. And then gives him this exhortation, "Repent therefore of this thy wickedneſs, and pray God, if perhaps the thought of thine heart may be forgiven thee. —viii. 22.

If Simon was Calviniſtically reprobated, how could Peter, who was full of the Holy Ghoſt, exhort him to repent, ſince ſuch a one cannot repent? Or how could he exhort him to pray for forgiveneſs, ſince the prayers of ſuch reprobates are not likely to be anſwered? And if he was Calviniſtically elected, why did Peter ſay, he was in the gall of bitterneſs, and the bond of iniquity? Or why did he doubt of his forgiveneſs, or ſpeak of a peradventure, ſince no doubt could be made of the forgiveneſs of ſuch a one?

When

Acts x. 11. When Peter ſaw a certain great veſſel let down to the earth, wherein were all manner of four-footed beaſts, and wild beaſts, and creeping things, and fowls of the air, repreſenting all mankind; and a voice informed him that what God had cleanſed, he was not to call common: and when Cornelius related the
——34. viſion he had ſeen, then Peter cried out, Of a truth I
——35. perceive that God is no reſpecter of perſons: but in every nation he that feareth him, and worketh righteouſneſs, is accepted with him.

Here Peter declares that God does not partially regard men, or perſons, ſimply conſidered as mere men or perſons; but that God is willing to accept and receive any of them, if they fear him and work righteouſneſs. And the reaſon given why they are accepted with him is, becauſe they are poſſeſſed and influenced by ſuch and ſuch diſpoſitions, not becauſe they were eternally, perſonally, and abſolutely, or unconditionally elected.

—xiii. 26. Paul addreſſes the Jews at Antioch with, "Men and brethren, children of the ſtock of Abraham, and whoſoever among you feareth God, to you is the word of this ſalvation ſent."

To all of you who are the natural deſcendants of Abraham is this word of ſalvation ſent. Paul was firſt to offer ſalvation to the Jews, for if he had included the idolatrous Gentiles with the Jews, it might have given the latter ſuch a diſlike to his doctrine, that they would not have attended to it at all. And then he tells them, "And we declare unto you glad tidings, how that the promiſe that was made unto the fathers, God hath fulfilled the ſame unto
——38: us their children," ver. 32, 33, &c. "Be it known unto

unto you therefore, men and brethren, that through this man is preached unto you the forgiveneſs of ſins." Obſerve, the forgiveneſs of ſins was preached unto them all, therefore it is juſt to conclude that there was forgiveneſs for them all, if they would but receive it in God's own way; which was this,—And by him all that believe are juſtified from all things from which ye could not be juſtified by the law of Moſes. Acts xiii. 39.

Here then forgiveneſs of ſins, or juſtification through Jeſus, is held out to them all, and the way to obtain it is plainly made known; and leſt they ſhould not accept of it, or the apoſtle foreſeeing by their reception of his preaching that they would not, he inforces it with this awful caution.

Beware therefore leſt that come upon you which is ſpoken of in the prophets, Behold, ye deſpiſers, and wonder, and periſh: for I work a work in your days, a work which ye ſhall (or will) in no wiſe believe, though a man declareth it unto you. ——40 ——41.

But if they were Calviniſtically reprobated, why ſhould Paul tell them that this word of ſalvation was ſent unto them, and that through Jeſus was preached unto them the forgiveneſs of ſins; and then exhort them to beware leſt this thing ſhould come upon them, or leſt they ſhould periſh, ſince it was impoſſible for ſuch to be ſaved by it, or to have their ſins forgiven; or if they were as wiſe and wary as angels to avoid periſhing.

And if they had been Calviniſtically elected, how came they afterwards to be filled with envy at the ſight of the multitudes that came to hear the word, and contradict, blaſpheme, put the word of God from them,

them, and judge or prove themſelves unworthy of everlaſting life?

Acts xiii. 46. Then Paul and Barnabas waxed bold, and ſaid, It was neceſſary that the word of God ſhould firſt have been ſpoken unto you; but ſeeing you put it from you, and judge yourſelves unworthy of everlaſting life, lo, we turn unto the Gentiles!

If theſe Jews were Calviniſtically reprobated, why ſhould it be neceſſary to preach to them the glad tidings of ſalvation, and remiſſion of ſins? ſince the proclaiming and offering of a Saviour, and a bleſſed goſpel, could not ſave them.

And if they were Calviniſtically elected, how could they put theſe bleſſed things from them; and thereby bring the judgment of the word upon themſelves, and cauſe the apoſtles to ſhake off the duſt of their feet as a teſtimony againſt them?

Paul declaring to the Athenians the unknown God whom they ignorantly worſhipped; ſaid,

Foraſmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto —xvii. 30. gold or ſilver, &c. And the times of this ignorance God winked at; but now commandeth all men every where to repent.

I believe that when God gives a command to any, he either has before, or does with it, give the commanded power to obey.

When he commanded the widow woman to ſuſtain Elijah, the barrel of meal waſted not, neither did the cruiſe of oil fail, Kings xvii. 16. And when he commanded the ravens to feed him, he gave them bread, and fleſh, and power, and wiſdom to do it, 1 Kings xvii. 4. 16. And when he hath before given

given power to any, to obey his command, then he only commands them to exert the powers already given. Thus when he commanded Abraham to offer up Iſaac, we find that Abraham had power to do it.

The diſciples were commanded to go into all the world, and preach the goſpel to every creature, or every man. This goſpel enjoins repentance. They went out and preached that men ſhould repent, Mark vi. 12. Repent, and be baptized every one of you, &c. Acts ii. 38, 39.

And when by the goſpel he commands men to repent, he moſt certainly either has, or will give them grace, power, and means ſufficient to convict, and enable them to repent. Thoſe who ſuppoſe he hath not, or doth not, ſuppoſe him not to act like himſelf; and they may with equal wiſdom and propriety command their children to jump over the moon.

I believe there is not a ſinner but what hath been convicted of ſin, and moved to repentance. I am ſure this was my caſe before I was twelve years old; and I never yet put this queſtion to any who did not (if they gave me any anſwer at all) own the truth of it.

And if they are not true to their own convictions, it is their own fault and not God's. We find there were Phariſees, and doctors of the law, ſitting by (Jeſus) which were come out of every town of Galilee, and Judea, and Jeruſalem: and the power of the Lord was preſent to heal them. Yet we find they were not healed by him. Wiſdom cries in the moſt public places to all, "Turn ye at my reproof, and behold I will pour out my Spirit upon you," &c. God "ſtretched out his hand all the day long;" and

Chriſt complains, " Ye will not come unto me," &c.

And ſurely the Holy Ghoſt here declares the will of God, in the plaineſt and moſt expreſſive terms. God now commandeth all men every where to repent. And all this is conſiſtent with the tenor of ſcripture; and no paſſage can be found that ſays, God now commandeth only ſome men ſomewhere to repent.

But if, as ſome ſay, the major part of mankind are Calviniſtically reprobated, why ſhould God command them to repent, ſince if they could repent, and believe the goſpel, they could not be ſaved?

Acts xvii. 31. One reaſon why God commands all men every where to repent appears to be, Becauſe he hath appointed a day in which he will judge the world (or all men) in righteouſneſs, by that man whom he hath ordained; whereof he hath given aſſurance unto all men, in that he hath raiſed him up from the dead. *Judge the world in righteouſneſs.* What a farce do ſome people make of this, when they repreſent God as ſending the major part of mankind into the world, under the neceſſity of ſinning againſt him, utterly incapable of doing any good without his gracious help; which they ſay he is determined to withhold from them, that ſo they being left in their weak and helpleſs condition, may ſin, and be juſtly puniſhed for it; and that God hath perſonally ſingled out theſe people, and decreed, before they were born, that they ſhould unavoidably be puniſhed!

—xviii. 5. Paul was preſſed in ſpirit, and teſtified to the Jews
——6. that Jeſus was Chriſt. And when they oppoſed themſelves and blaſphemed, he ſhook his raiment, and ſaid unto them, " Your blood be upon your own heads;

heads; I am clean, from henceforth I will go unto unto the Gentiles."

If theſe people were Calviniſtically reprobated, why ſhould Paul be preſſed in ſpirit to preach, or hold out a Saviour unto them? or why ſhould he ſay upon their rejection of Jeſus, your blood be upon your own heads, or the ſin is entirely your own? Since ſuch were under a neceſſity of ſinning, and being damned; therefore their blood might be charged upon them that brought them into that neceſſity.

And if they were Calviniſtically elected, how could they oppoſe the ſpirit by which he ſpake, and blaſpheme? Or how can the Holy Ghoſt, and pious Paul give them up, or ſay your blood be upon your own heads, &c.?

I was not diſobedient to the heavenly viſion: but ſhewed firſt unto them at Damaſcus, and at Jeruſalem, and throughout all the coaſt of Judea, and then to the Gentiles, that they ſhould repent, and turn to God, and do works meet for repentance. Acts xxvi. 19, 20.

It appears by this ſhort account that Paul, in obedience to the heavenly command he had received, embraced every opportunity of preaching to all the inhabitants of theſe places, and alſo to the Gentiles. But why ſhould he be ſent unto them? or why ſhould he ſhew them that they ſhould repent, and turn to God, and do works meet for repentance, ſince, if they were Calviniſtically reprobated, they could not?

And if they were Calviniſtically elected, with what propriety could Chriſt ſay, after Paul had obeyed the heavenly viſion, and preached to thoſe at Jeruſalem; "Get thee quickly out of Jeruſalem, for they will not receive thy teſtimony concerning me? Or why

ſhould they reſiſt the goſpel and go about to kill him, becauſe he preached theſe things?

Now, there was no people in thoſe days ſo fond of the doctrines of perſonal election as the Jews were; but as Paul had the courage to oppoſe their favourite notions, and ſhew them that it was neceſſary that they ſhould repent, and turn to God, and do works meet for repentance, no wonder that they quarrelled with him, and went about to kill him.

Paul endeavoured to perſuade the Jews concerning Jeſus, both out of the law, and out of the prophets, from morning until evening.

Acts xxviii. 24. And ſome believed the things which were ſpoken, and ſome believed not. Now, whoſe fault was it that they did not all believe? was it becauſe they were Calviniſtically reprobated, or becauſe they would not receive the love of the truth that they might be ſaved? The latter is moſt agreeable with Paul's reaſon, who ſays it was, For (or becauſe) the heart of this people is waxed groſs, and their ears are dull of hearing, and their eyes have they cloſed, (obſerve they do it themſelves) leſt they ſhould ſee with their eyes, and hear with their ears, and underſtand with their hearts, and ſhould be converted, and I ſhould heal them. Obſerve again, it is not ſaid they could not be converted and healed, but they ſhut their eyes, and ſtopped their ears, leſt they ſhould be converted and healed. All which plainly ſhews that they were not Calviniſtically reprobated; and we may alſo ſay that they were not Calviniſtically elected, ſince if they had, they could not always have reſiſted the means made uſe of to convert and heal them.

It

It may be proper to give a ſhort Account of the Scope of the Apoſtle's Argument in this Epiſtle to the Romans.

IT appears that the church of Rome was then compoſed of Jewiſh and Gentile converts, and that the Jewiſh converts were much diſguſted to think that the Gentiles ſhould be put upon an equal footing with themſelves, and that even the bulk of their nation ſhould be broken, or caſt off from being God's particular, or peculiar people. Therefore the apoſtle uſes a variety of arguments to convince the Jews, that God had done them no injuſtice, and that what he had done was right and fit in the nature of things; particularly this is his deſign in the *ninth chapter*, where he ſhews that the Jews had no right to their privileges, or any claim to their *election*, but from the mere good will of God; and that as they (like the clay in the potter's hand) would not mould to his uſe, and anſwer his purpoſe, ſee Jeremiah xviii. 4. he had an undoubted right to caſt them off. He alſo ſhews that God had the ſame right to call in the Gentiles to be his people now, as he had before to call the Jews. And it plainly appears in the eleventh chapter, that the calling, or the election of either the one or the other was not abſolutely, and unconditionally to eternal life, becauſe the Jews were caſt off, and the Gentiles were warned not to be high-minded, but to fear, leſt they ſhould meet with the ſame fate: for the apoſtle tells the Gentiles, "Becauſe of unbelief they were broken off, and thou ſtandeſt by faith, be not

high-minded, but fear: For if God ſpared not the natural branches, take heed alſo, leſt he ſpare not thee."

" Behold therefore the goodneſs and ſeverity of God, on them which felt ſeverity, but towards thee goodneſs, if thou continue in his goodneſs, otherwiſe thou alſo ſhalt be cut off."

Rom. i. 18. For the wrath of God is revealed from heaven againſt all ungodlineſs and unrighteous men, who hold the truth in unrighteouſneſs. Becauſe that which may be known of God is manifeſt in him: for God hath ſhewed it unto them, ſo that they are without excuſe.

Now, if theſe Gentiles were Calviniſtically elected, why ſhould God manifeſt the knowledge of himſelf in them? Or to what end could he ſhew it unto them, and how can he be ſaid to be without excuſe, for diſregarding that which they could not regard, or which could not ſave them? And if they were Calviniſtically elected, why ſhould the apoſtle ſay, For
——26. this cauſe God gave them up to vile affections, &c.
——28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind?

It appears then, that they were of neither of theſe deſcriptions, but that they reprobated themſelves, by not chooſing to retain God in their knowledge; therefore God gave them over to a *reprobate mind*.

—ii. 4. Paul ſays to him that was, or might be guilty of judging others, deſpiſeſt thou the riches of his goodneſs, and forbearance, and long-ſuffering, not knowing that the goodneſs of God leadeth to repentance?

Now,

Now, if this perſon was Calviniſtically reprobated, why ſhould Paul ſhew him that the deſign of God in his forbearance, long-ſuffering, and goodneſs, towards him, was to lead him to repentance?

And if he was Calviniſtically elected, how could he, by his neglect of theſe things, and indulging the hardneſs of his heart, treaſure up unto himſelf wrath againſt the day of wrath? Rom. ii. 5. —6.

It appears therefore that "God will render to every man according to his deeds; and that the nature, or intent of our calling and election, is to bring us to eternal life, which ſhall be to the overcomers; for "To them who by patient continuance in well-doing, ſeek for glory, honour, and immortality, he will give *eternal life.* —7.

And if any are reprobated, it is becauſe they are contentious, and do not obey the truth, but obey unrighteouſneſs, therefore *indignation* and *wrath* ſhall be their portion. —8.

How plainly doth the apoſtle here ſet forth the neceſſity, and the way to make our calling and election ſure, which muſt be by a patient continuance in well-doing?

And alſo the way by which the gracious deſigns of God, in calling and electing any, may be fruſtrated by thoſe who do not obey the truth. It is not who *cannot* obey the truth. And as if he wiſhed to confirm this doctrine with double evidence, he repeats the ſubſtance of theſe verſes over again in the two following, viz. the 9th and 10th.

For there is no reſpect of perſons with God. For as many as have ſinned without the law ſhall alſo —11. —12.

periſh without the law: and as many as have ſinned in the law ſhall be judged by the law.

Now, if we have reſpect to one man more than to another, when their cauſes come before us, if we reſpect thoſe of our own age, or circumſtances, and deſpiſe the old or the poor; if we have reſpect unto the perſon of our neighbour, and deſpiſe the ſtranger, then we have a partial reſpect to perſons, or mere men; diſregard the equity of their cauſe, and act moſt unjuſtly, and contrary to the commands of God.

But God is not a man, he cannot, he will not act in this manner; therefore he has not Calviniſtically elected or reprobated any, for if he had, he muſt have reſpect to perſons, in partially condemning ſome before they had ſinned, and partially acquitting and rewarding others, though they were equally guilty.

But how oppoſite are the aſſertions of ſome people! that certain individual perſons were choſen by name, or ſingled out from among the reſt, that they were given to Chriſt by name as well as number: and that God hath a ſpecial regard for theſe perſons. Cole, p. 57. and diſregards reprobates, or paſſes by the reſt. I ſay, how diametrically oppoſite is this to theſe words of the apoſtle? "For there is no reſpect of perſons with God; for as many as have ſinned without the law ſhall periſh without the law," &c.

Rom. ii. 14. For when the Gentiles which have not the law, do by nature the things contained in the law, theſe having not the law, are a law unto themſelves.

——15. Which ſhew the work of the law written in their hearts, their conſciences alſo bearing witneſs, and their thoughts the mean while accuſing, or elſe excuſing one another.

Though

Though the firſt man Adam fell, yet we find it here ſaid by the apoſtle, that the very heathens who had not the written law, have a law implanted in them, or written in their very hearts. Now, without doubt, this law was written in their hearts by God, and it appears that the wickedeſt men enjoyed this light, this candle of the Lord, until they by a ſeries of guilt, have ſeared their conſciences, and put out this light, ſee remarks on John i. 9. and on Job xxi. 17. And it is evident from theſe paſſages that God cannot, or will not, require any thing from any of his creatures more than he hath given them capacity, or power to perform; "for "where there is no law, ſin is not imputed," Rom. v. 13.

Now, if the heathens were Calviniſtically elected, how could the apoſtle ſay God gave them up to uncleanneſs? Gave them over to a reprobate mind? And that they are haters of God, &c.?

And if they were Calviniſtically reprobated, how can it be truly ſaid "they are without excuſe, becauſe that when they knew God, they glorified him not as God, neither were thankful, but became vain," &c? For ſuch perſons have it not in their power to glorify God as God, or as he ought to be glorified, by a due attention and obedience to his law, which he had written in their hearts.

Therefore as by the offence of one, judgment came upon *all men* to condemnation, even ſo by the righteouſneſs of one, the free gift came *upon all men* unto juſtification of life. Rom. v. 18.

Now, the Calviniſts aſſert, that by the offence of one, judgment came upon all men, upon every man;

and

and yet they deny that by the righteouſneſs of one, the free gift came upon all men, upon every man, to juſtification. But the words are equally plain and expreſſive in the latter, as in the former part of the verſe. The leaſt number is the ſame, and the greateſt number is the ſame. How abſurd then is it to ſay, he means every man by the firſt all, and only a part of them by the ſecond all; and thereby excluding many of thoſe who ſuffer for the offence of Adam, from a poſſibility of obtaining the free gift of the righteouſneſs of Chriſt, who "taſted death for every man, died for all; bought thoſe who will bring upon themſelves ſwift deſtruction?" &c.

The Lord took Adam into favour after his fall, and if all mankind fell in him, ſure they were all received to favour in him, unleſs it can be proved that the Lord took only ſome parts of Adam into favour.

And it appears as difficult to prove that part of Adam's poſterity were primarily, perſonally, and abſolutely excluded from juſtification of life, through Jeſus Chriſt; as it is to prove that part of them were excluded from the condemnation by Adam; for Paul in this paſſage declares, that thoſe that are condemned for the offence of Adam, and that thoſe that are intitled to juſtification of life by the righteouſneſs of Chriſt, are equal in point of numbers.

And if a greater number were condemned by Adam than can be juſtified by Chriſt, how could the apoſtle repreſent grace as ſuperabounding? (ſee ver. 15.) ſure it muſt abound the *leſs*.

Dr. Whitby upon this and the preceding verſes obſerves, "It is apparent that the apoſtle is comparing the condemnation, which was procured by the

ſin

ſin of Adam, with the free gift of juſtification procured by the ſecond Adam, as to the extent of perſons concerned in both; for as *by the one*, ſaith he *many died, and many were made ſinners:* ſo by the other, *many were made righteous, and grace abounded unto many; as by the one, condemnation came upon all*; ſo by the other, *juſtification of life* was procured for *all men*; and ſo God was in and through *Chriſt reconciling the world unto himſelf.* Now, to aſſert that many in the firſt clauſe, reſpecting the fruit of Adam's ſin, ſignifies truly *many*; and in the ſecond, reſpecting the fruit of Chriſt's righteouſneſs, but a *few*: that all men in the firſt clauſe is to be taken in the utmoſt latitude; but the ſame word in the latter clauſe of the ſame verſe, doth only ſignify all the elect, which are comparatively but a few, is neither agreeable to reaſon, nor to the ſcope of the apoſtle; who before had ſaid, *that all men had ſinned, and fallen ſhort of the glory of God: being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt.* And hence ariſeth a ſecond obſervation, viz. that the apoſtle is here comparing the effects of ſin, as to condemnation, with the effects of the grace of God, as to our juſtification, ſaying, *that as by ſin, the judgment came upon all men to condemnation; ſo by the righteouſneſs of one, the grace of God came upon all men to juſtification of life; that as ſin reigned unto death, ſo grace might reign by juſtification, to eternal life, through Jeſus Chriſt our Lord.* Now, the grace of this compariſon is wholly loſt, if ſin reigned over all men without exception, to death and condemnation; but grace reigned only over a few, to procure for them the means of juſtification to life." See Extracts, Arm. Mag. vol. ix. p. 68.

There

Rom. viii. 1. There is therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the ſpirit.

Theſe words imply, that a little before there was condemnation even to theſe people: but this they were freed from ſince they became God's elect, by believing in Chriſt Jeſus.

For if ye live after the fleſh, ye ſhall die; but if ye through the ſpirit do mortify the deeds of the body, ye
——13. ſhall live.

Now, if theſe people were Calviniſtically elected, how could the apoſtle ſo poſitively declare, that if they lived after the fleſh, they ſhould die?

And if they were Calviniſtically reprobated, how could he declare, that if through the ſpirit they mortified the deeds of the body they ſhould live? Certainly the apoſtle knew of no ſuch doctrines as theſe; for though they were ſcripturally called, and elected, yet if they lived unto themſelves they ſhould die. If they lived to Chriſt who died for them, they ſhould live.

Do not the Calviniſtic doctrines reverſe the words of the apoſtle, and teach us to ſay, If ye are elected, *ye ſhall live*, and mortify the deeds of the body? If ye
——28. are reprobated, *ye ſhall* live after the fleſh, and die?

And we know that all things work together for good to them that love God, to them who are the
——29. called according to his purpoſe.

For whom he did foreknow he alſo did predeſtinate, to be conformed to the image of his Son, that
——30. he might be the firſt-born among many brethren.

Moreover, whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified, and whom he juſtified, them he alſo glorified.

Theſe

Theſe verſes are a very good paraphraſe upon John iii. 16. For God ſo loved the world, &c. For here the apoſtle unfolds and diſplays, the way that infinite wiſdom, love, and compaſſion, deſigned to reſtore a poor, guilty, loſt world to happineſs. God who beholds paſt, preſent, and to come, at one comprehenſive view, foreſaw the conſequences of Adam's ſin, and graciouſly purpoſed to ſend his Son in the fulneſs of time to die for, or to give himſelf a ranſom for all; and provide a feaſt of fat things for all people. God foreſaw that many would excuſe themſelves, and refuſe to come; that they would make light of it, and go to their farms, and merchandiſe, &c. yet this foreknowledge had no influence on their fault, which would have been the ſame, whether he had foreknown it or not. Paul, influenced by the ſpirit, tells the unbelieving Jews that were bidden to the feaſt, yet refuſed to come, that the ſalvation of God is ſent unto the Gentiles, *and that they will hear it.* From hence it is plain, that God foreknew that the Gentiles would gladly receive the goſpel: therefore he graciouſly predeſtinated that the goſpel ſhould be preached unto them, and that as many as believed ſhould be conformed to the image of his Son, that ſo they might not periſh, but have everlaſting life.

Paul doth not ſay that God predeſtinated them without a regard to his foreknowledge. No: It was was *according* to the foreknowledge of God, that he predeſtinated that every Gentile believer ſhould, as well as the Jews, be elected to the privileges of the goſpel, and conformed to the image of his Son, that ſo they might be ſaved. Now, theſe outward gifts of God, his mercy, his predeſtinating, his calling us,

were

were as neceſſary for our ſalvation, as the inward giſts of faith, &c. And God freely gives us theſe, to the end that they may produce inward faith, that ſo he may juſtify, glorify, and enable us to conform to the image of his Son, and be finally ſaved.

And in purſuance of this his purpoſe, Jeſus ordered his diſciples to preach the goſpel unto them all, that ſo they might be called and invited to partake of theſe glorious bleſſings; and whom he called, or all thoſe of them that gladly accepted the call, and embraced the gracious offers, and were baptized into Chriſt, were glorified or pardoned, and accepted, and became his elect people, and whom he juſtified, them he alſo glorified; glorified them with the glorious honours and privileges conferred on them by his Son, his ſpirit, his goſpel, his grace, and the pledges of his glory hereafter. For obſerve, when the apoſtle a little before ſpeaks of our final glorification, he ſpeaks of that as a thing to come, ſaying we ſhall be glorified with him, ver. 17, 18. 21. But here he ſpeaks of this as a thing paſt, or a thing they already poſſeſſed; for whom he juſtified, them he alſo *glorified*.

David ſaid that God had crowned man with glory, Pſalm viii. 5. God ſaid, "I will glorify the houſe of my glory," Iſaiah lx. 7. And ſpeaking of the Jewiſh nation he ſays, "I will glorify them," Jer. xx. 10. And Paul ſaid, To them pertained the glory, Rom. ix. And if the houſe of God, and the Jewiſh nation were glorified, ſurely thoſe that are bleſſed with the goſpel and its privileges, may with much more propriety be ſaid to be glorified.

And ſince he hath done ſuch wondrous things for us, let us take courage under all our trials; for if God be

be for us, who ſhall be againſt us? Who ſhall lay any paſt ſin to the charge of believers, or God's elect? It is God that juſtifieth, who is he that can condemn us? Now, Chriſt hath died for us, and maketh interceſſion for every folly and weakneſs we may fall into, who ſhall ſeparate us from his love? Certainly all the powers of earth and hell cannot do it, if we live to him that died for us, and through the aids of the ſpirit, mortify the deeds of the body, and bring it into ſubjection, and are not fruitleſs branches in him; but if we are, then God will take us away, and we ſhall be caſt out, and withered, and be gathered up and burned, John xv.

Now, if theſe elect Romans were Calviniſtically elected, why ſhould he tell them a the ſame time, If ye live after the fleſh, ye ſhall die? Or why ſhould he tell them, If they did not continue in the goodneſs of God, they alſo ſhould be cut off?

And if they were Calviniſtically reprobated, why did he ſay they were called, juſtified, and glorified? It appears then, that they were neither Calviniſtically elected nor reprobated, but were ſcripturally elected, and ſtood by faith. But as the Calviniſts alſo lay a claim to theſe paſſages, I refer the reader for further remarks upon them to their place in the next collection of paſſages.

I ſay the truth in Chriſt, I lie not, my conſcience Rom. ix. 1.
alſo bearing me witneſs in the Holy Ghoſt, that I —2.
have great heavineſs, and continual ſorrow in my heart.

For I could wiſh that myſelf were accurſed from —3.
Chriſt, for my brethren, my kinſmen, according to the fleſh; who are Iſraelites, to whom pertaineth —4.
the

the adoption, and the glory, and the covenant, and the giving of the law, and the ſervice of God, and the promiſes.

Now, if theſe people were Calviniſtically elected, why ſhould Paul have ſuch great heavineſs and continual ſorrow in his heart for them, leſt they ſhould not be ſaved; ſince ſuch were moſt certainly ſecure of converſion and ſalvation?

Or if they were Calviniſtically reprobated, why ſhould he be almoſt ready to wiſh himſelf accurſed from Chriſt for their ſakes? Or why ſhould he ſay they were Iſraelites, and that the adoption, and the glory, and the covenants, and the promiſes pertained unto them? Is it poſſible that theſe great things ſhould be made to, or belong to ſuch kind of reprobates?

How ſtrange would it be, that one ſo much enlightened and influenced by the Spirit as St. Paul was, ſhould be ſo weak as to have great heavineſs and continual ſorrow in heart, if he knew it to be the good pleaſure of the maſter he delighted to pleaſe, perſonally, and abſolutely to reprobate the poor Jews he ſighed for?

Rom. x. 1. Brethren, my heart's deſire and prayer to God for Iſrael is, that they might be ſaved.

Now, if Iſrael were Calviniſtically elected, why ſhould he be ſo very anxious and earneſt to bring about what muſt unavoidably come to paſs.

And if they were Calviniſtically reprobated, what a farce muſt he act to ſay, Brethren my heart's deſire and prayer to God for Iſrael is, that they might be ſaved? Eſpecially if, as the Calviniſts ſay, he had proved before in the ninth chapter, that they were Cal-

Calviniſtically reprobated, therefore could not be ſaved?

And with what proſpect of ſucceſs could the good man pray that Iſrael might be ſaved, if the God he addreſſed had made an unchangeable decree to damn them? Surely he did not think an unchangeable decree could be revoked to pleaſe him.

And why ſhould he encourage them to attend to the word of truth which they preached, ver. 1.? To confeſs the Lord Jeſus, to believe that God had raiſed him up from the dead, that ſo they might be ſaved, ver. 9. Why ſhould he ſay there is no difference between the Jew and the Greek? ver. 12. That whoſoever believeth on, and that whoſoever ſhall call on the name of the Lord ſhall be ſaved. The pronoun *whoſoever* according to Dr. Johnſon, means, *any man without reſtriction.*

To what purpoſe could he ſay all this, and ſpeak in this general manner to them, if he knew that they were all, or at leaſt, the greater part of them, Calviniſtically reprobated, and could not be ſaved?

But to Iſrael he ſaith, all the day long I have ſtretched forth my hands unto a diſobedient and gainſaying people. Rom. x. 21.

Their God, to encourage their obedience had made them the moſt gracious promiſes, had expoſtulated with, nay even condeſcended to reaſon the caſe with them, and when this would not do, he threatened, and then puniſhed them; and laſt of all, he ſent his Son, and by him, offered them life and ſalvation; and all this was done with great kindneſs and ſincerity. Now, how ſtrange is it, that an allwiſe God ſhould act in this manner towards them, if he had long be-

fore this Calviniſtically reprobated them, ſo that they could not attend to, or obey him!

And if he had Calviniſtically elected them, how could they ſo long reject his offers, abuſe his mercy, deſpiſe and receive his grace in vain, neglect his great ſalvation; and at laſt, oblige him to break them off, and caſt them away?

Rom. xi. 5. Even ſo then at this preſent time alſo there is a remnant according to the election of grace.

As in the days of Elias there were ſome real believers in God, who worſhipped him in his own appointed way, and would not bow the knee to Baal; even ſo now there is a remnant according to the election of grace; or there are a number of Jews who have accepted of the grace of God, in the way by which he was pleaſed to manifeſt it unto them, even in and by a crucified Saviour; and though he was to the Jews in general as a ſtumbling block, yet theſe here ſpoken of who believed in, and received him, as their Meſſiah and Saviour belonged to, and were included in the election of grace; becauſe, "To as many as received him, to them gave he power to become the ſons of God, even to them that believed on his name, which were born, not of blood, nor of the will of the fleſh, but of the will of God, which will is, that every one that ſeeth the Son, and believeth on him, may have everlaſting life," John vi. 40.

The way which God was pleaſed to appoint for the ſalvation of men, was indeed a way of unmeaſurable grace and love, and moſt freely manifeſted to a poor loſt guilty world, which neither had done, nor could do any thing to merit ſo ineſtimable a bleſſing. Yet though

though it is freely intended for, or given to all, God doth not violently force it open, the hand, or the heart of the condemned ſinner. But he offers it by his goſpel, and moves them by his ſpirit, to partake of it. This is the way in which he diſpenſes his grace and favour; and all thoſe that believe the gracious offers, and invitations of his goſpel and grace, and gladly receive the unſpeakable gift of a Saviour, are then, according to his purpoſe, purpoſed in Chriſt Jeſus before the world began, his elect people; they belong to this election of grace, and are intitled to all the glorious privileges thereof. But this election of grace cannot be Calviniſtic, becauſe theſe Gentiles which the apoſtle is ſpeaking to, were partakers of it. And the apoſtle poſitively declares to them that they ſtood by faith, and that if they did not continue in the goodneſs of God, they alſo ſhould be cut off, ſee ver. 20. 22. And thoſe Jews that were cut off might be grafted in again, if they did not continue in their unbelief. And Paul was not negligent in the uſe of means to convert them; and his reaſon for it was, "if by any means I may provoke to emulation, them which are my fleſh, and might ſave ſome of them." Rom. xi. 14.

From hence it is plain, Paul did not think they were Calviniſtically reprobated, but that they might be ſaved.

Nor did he think they were Calviniſtically elected, becauſe he tells us in the 15th verſe, of their caſting away; and in the 17th, of their being broken off from the olive tree.

Thou wilt ſay then, the branches were broken off, that I might be grafted in. Well, becauſe of —19

Rom. xi. 20. unbelief they were broken off, and thou ſtandeſt by
——21. faith. Be not high-minded, but fear; for if God
ſpared not the natural branches, take heed leſt he
——22. alſo ſpare not thee. Behold therefore the goodneſs
and ſeverity of God, on them which fell ſeverity;
but towards thee goodneſs, if thou continue in his
goodneſs; otherwiſe thou alſo ſhalt be cut off.

Here the apoſtle moſt plainly tells us, that the election of the Jews was of ſuch a nature, as might juſtly be ſet aſide for their unbelief; and they were, becauſe of their unbelief, broken off; and though they were the natural branches, yet God ſpared them not; for they made themſelves vile and reprobate.

And he alſo declares, that the election of us Gentiles is of a ſimilar nature, that we ſtand by faith; and that if we do not anſwer the gracious ends of God, in calling and electing of us, or do not continue in his goodneſs, we alſo ſhall be cut off, and thereby be given up to a reprobate mind, as our progenitors were.

But theſe verſes are ſo plain, and ſo pointed to my purpoſe, and ſo foreign to Calviniſtical election or reprobation, that it ſeems needleſs to ſay any thing upon them.

——28. As concerning the goſpel, they are enemies for your ſakes: but as touching the election, they are beloved for the father's ſakes.

What kind of election is this which Paul here ſpeaks of? If they were Calviniſtically elected, let me aſk how theſe enemies of the goſpel, who becauſe of unbelief were broken off can be ſaved? For "he that believeth not is condemned already, becauſe he hath not believed on the name of the only begotten Son of God."

God." And he that beliveth not ſhall be damned, ſaith the lip of truth: therefore this election cannot be Calviniſtic election, but rather the election ſpoken of in ver. 9. 11.

For God hath concluded them all in unbelief, that he might have mercy upon all. Rom. xi. 32.

Here are two *alls* of equal extent, and if only the elect are meant in the laſt all: then it is only the elect that are concluded in the firſt all, or in unbelief; and if ſo, we may have ſome hope that the Calviniſtically reprobated, who cannot believe, may be concluded as believers; for where there is no law, ſin is not imputed, and God never did, and never will, lay any law or injunction upon his creatures, which they cannot perform.

But it is not an all, and a ſome, that is quite a perverſion of words, and of ſenſe; for the apoſtle in the verſes before includes the unbelievers, both of the Jews and Gentiles; and then ſays, God hath concluded them all in unbelief, that he might have mercy upon all; or, to as many unbelievers as there are, to ſo many the Lord is pleaſed to ſhew mercy. For he willeth that all men ſhould be ſaved, ſince all are in equal need of this ſaving mercy; for there is no difference: For all have ſinned, and come ſhort of the glory of God, Rom. iii. 23. And as the offence came upon all by one, even ſo the free gift came upon all by Jeſus, who gave himſelf a ranſom for all.

Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt ſhall receive to themſelves damnation. —xiii. 2.

Suppoſing they are not Calviniſtically elected. But if they are, then if they reſiſt the powers ordained by God, as long as they live, they cannot be damned for it.

1 Cor. v. 5. Paul directs the Corinthians, to deliver ſuch an one unto Satan for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of our Lord Jeſus.

Now, this was a dreadful expedient, and I truſt he never would have done it if he had been a Calviniſt, for then he would have thought irreſiſtible grace ſufficient, and that the good work would have been carried on to the day of our Lord Jeſus, without the help of Satan.

Nor would he have done it if the poor man had been Calviniſtically elected. What! could he deliver ſuch a diſtinguiſhed perſon to Satan, if he was ſure that he muſt be ſaved without it?

And if the poor man had been Calviniſtically reprobated, then it was adding miſery to miſery, to deliver him to Satan before his time. And it could not poſſibly ſave his ſpirit in the day of the Lord Jeſus.

And we find Paul thought, that if he himſelf ſuffered the fleſh to reign, he alſo ſhould miſs of happineſs; ix. 27. for he ſays, I keep under my body, and bring it into ſubjection, leſt that by any means, when I have preached to others, I myſelf ſhould be a caſt-away, or a *reprobate*, which the term caſt-away means.

Now, had Paul been Calviniſtically elected, why ſhould he talk of his being caſt away, if he did not keep under his body?

And we have very good reaſon to believe that Paul was not Calviniſtically reprobated: therefore it appears that his election was a ſcriptural one.

But

But thoſe that are ſure they are Calviniſtically elected, may think it very ſtrange that St. Paul ſhould talk, though elect, of being loſt after all. Yet ſo it is.

With men of other tongues, and other lips, will I ſpeak unto this people; and yet for all that will they not hear me, ſaith the Lord. Obſerve, it is not they *cannot*, but they *will* not hear God. 1 Cor. xiv. 21.

But had they been Calviniſtically elected, ſurely they muſt have heard? or had they been Calviniſtically reprobated, ſurely the Lord muſt have known that they would not hear? and therefore it was as vain to ſpeak to them with men of other tongues, and other lips, as it was to ſpeak with the men and tongues firſt made uſe of.

Paul ſpeaking of the goſpel he preached, ſays, By which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſs ye have believed in vain. —xv. 2.

Now, if they were Calviniſtically elected, what occaſion was there for his putting their ſalvation upon, "*if ye keep in memory?*" Or why ſhould he talk of their *believing in vain?* Or, if they were Calviniſtically reprobated, why ſhould he talk of their being ſaved, by *keeping in memory what he had preached unto them?*

It appears then that they had received a ſufficiency of grace and knowledge for their ſalvation, if they remembered, and were ſuitably influenced by it. If not, their faith would be in vain.

For we are unto God a ſweet ſavour of Chriſt, in them that are ſaved, and in them that periſh. 2 Cor. ii. 15.

How could the apoſtles be a ſweet ſavour of Chriſt in them that periſh, if they were Calviniſtically reprobated? for they would not then be damned, "becauſe

they received not the love of the truth that they might be ſaved;" but becauſe it was impoſſible for them to receive the love of the truth, and to be ſaved.

2 Cor. iv. 3. But if our goſpel be hid, it is hid to them that are loſt.

In whom the God of this world hath blinded the minds of them which believe not, leſt the light of the glorious goſpel of Chriſt, who is the image of God, ſhould ſhine unto them.

The apoſtle in the verſes before is telling the Corinthians, how they endeavoured to manifeſt the truth, and to commend themſelves to every man's conſcience. But leſt any ſhould ſay, if you act as you tell us you do, how is it that your preaching the goſpel is ineffectual to ſome? To this objection he anſwers, The fault is not in the goſpel, nor in our preaching; but is becauſe theſe people are loſt to all ſenſe of good: they were not firſt thrown away by God. No: If they never belonged to him, or never were his, he could not loſe them. Jeſus Chriſt came to ſave that which was loſt, Matt. xviii. 11. Theſe then were ſome of thoſe whom he came to ſave. But the Devil, the god of this world, hath taken away the ſeed, the word, out of their hearts, leſt they ſhould believe and be ſaved. He hath blinded their minds with ignorance and prejudice, that ſo he might keep the light of the goſpel out of them, and prevent their ſalvation.

The Calviniſts tell us that the Devil endeavours with all his might to ruin poor ſouls, and that he is a very ſubtle adverſary. But ſure I am, that if their doctrine be true, they make him at the ſame time a monſtrous fool, ſince he takes ſo much pains to blind

thoſe

thoſe that are Calviniſtically reprobated, which is nothing leſs than putting out the eyes of the blind, leſt the blind ſhould ſee.

If theſe poor loſt creatures had been Calviniſtically reprobated, their minds were always blinded, and the fooliſh old ſerpent might have ſaved himſelf the trouble of blinding the blind.

And if they were Calviniſtically elected, he might as well have been quiet, ſince it was impoſſible for for him to get ſuch into hell.

Nor need he be ſo anxious to enlarge the number of his ſubjects, if the numbers are already unalterably fixed by the abſolute decree of the Almighty.

God hath given to us the miniſtry of reconciliation, to wit, that God was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes unto them; and hath committed unto us the world of reconciliation. 2 Cor. v. 18, 19.

The Calviniſts ſay by the world here is meant the elect, but let them prove firſt that the elect are any where in the ſcripture called the world, in oppoſition to the wicked, who are in ſeveral places called the world in oppoſition to the people of God.

And as the apoſtle had juſt been proving that all men were dead in ſin, becauſe Jeſus Chriſt had died for them all: and that he died for them all, that they which live ſhould live unto him, &c. How abſurd is it to ſuppoſe that he would here tell us, that though he had proved Chriſt died for the whole world, yet God meant to rconcile only a part of the world he died for unto himſelf, by not imputing their treſpaſſes unto them, or being willing to free them from their guilt, and the puniſhment they deſerved, by granting them

them all a free gracious pardon through Jeſus Chriſt, upon their acceptance of his goſpel? And as the apoſtle ſays, God hath committed unto us the word of reconciliation, we know that it was for all men, becauſe they declared, that the grace of God which bringeth ſalvation to all men, hath appeared.

That God is not willing that any ſhould periſh, but that all ſhould come to repentance: that Jeſus is a propitiation for the ſins of the whole world: that he hath concluded them all in unbelief, that he might have mercy upon all: that he willeth all to be ſaved, &c. And,

2 Cor. vi. 1. The apoſtle ſays, we then, as workers together with him, beſeech you alſo that ye receive not the grace of God in vain.

Now, if God meant only to reconcile thoſe that were Calviniſtically elected to himſelf, why did Paul beſeech them not to receive the grace of God in vain? for thoſe words plainly imply that they might receive it in vain; that they might fruſtrate this gracious intent of God, and receive his goſpel in vain: therefore he cannot confine this reconciliation only to thoſe that are Calviniſtically elected, becauſe ſuch cannot receive the grace of God in vain: therefore as by the offence of one, judgment came upon all men to condemnation, even ſo by the righteouſneſs of one, the free gift came upon all men to juſtification of life, Rom. v. 18. Beſide, the word *reconciling* doth not imply that the world is, or muſt be reconciled to God. No: It implies that there is a way opened, or terms propoſed, or ſomething done, by which the offended or offenders may be reconciled.

But

But if this world were Calviniſtically elected, the apoſtle might have ſaid, that God was in Chriſt, and hath reconciled the world unto himſelf, for he ſays ſo, when ſpeaking of the diſciples in the verſe before. God hath reconciled us unto himſelf, &c.

Some Calviniſts ſay, that when the eternal council was held in Heaven, between the Bleſſed Trinity, Chriſt then made reconciliation between God and a certain fixed number of mankind, and that he hath eternally loved theſe with an unchangeable everlaſting love.

If this be love, I think it follows that God cannot impute their treſpaſſes to them, and therefore according to their own counſel, God muſt now be in Chriſt reconciling ſome others to himſelf, and not imputing their treſpaſſes to them.

Mr. Keach, in his Youth's Celeſtial Guide, ſays, "That if Chriſt did not die for all, God deals more ſeverely with many of Adam's offspring than he deals with the Devils, becauſe they are excluded from all terms of reconciliation for their own actual diſobedience, but mankind only for the ſins of Adam made theirs by imputation, and as they partake of the ſame nature. Neither is their condemnation aggravated by Chriſt's coming, as thoſe perſons are for whom Chriſt did not die." Quoted from Stanton's Love of God to all mankind, p. 157.

Dr. Whitby obſerves, "The import of theſe words is plainly this, he was offering through Chriſt a reconciliation to the world, and promiſing to them who would believe in him, an abſolution from their paſt offences. This he was doing, not by himſelf immediately, but by the miniſtry of his apoſtles: for ſo the words

words run: *He hath given to us the miniſtry of reconciliation*, viz. *that God was in Chriſt reconciling the world unto himſelf, not imputing to them their treſpaſſes.* Now, did they make a declaration to the impenitent, unbelieving world, that God was actually reconciled unto them, and had forgiven their iniquities? No: They exhorted them *to repent, and be baptized in the name of the Lord Jeſus for the remiſſion of ſins; to repent and be converted, that their ſins might be blotted out.* In purſuance of this commiſſion, they entreated all to whom they preached to be reconciled to God; which being only to be done through faith in Chriſt, they muſt entreat them to believe in him, that they might be juſtified. They prayed all men to be reconciled to God through Chriſt, becauſe he had made Chriſt a ſacrifice for their ſins.

Now, they ſay they who preached thus, and yet did not exceed their commiſſion, muſt believe that God was ready to be reconciled to every man through Chriſt; and therefore that his ſacrifice was offered to procure reconciliation for all mankind: as therefore, Chriſt is ſtiled *the Lamb of God that taketh away the ſin of the world*, and ſaid to be *the propitiation for the ſins of the whole world*; not by actually removing the guilt of all men, or rendering God actually reconciled to them, but by dying to procure theſe bleſſings for all that would believe in him; ſo God is ſaid to be in *Chriſt, reconciling the* world to himſelf, &c. not becauſe he actually did ſo, but becauſe by theſe ambaſſadors, he offered reconciliation and remiſſion of ſins, through faith in Chriſt, to all that would believe in him." *

* Extracts from Arm. Mag. vol. ix. p. 148.

Grace

Grace be to you, and peace from God the Father, Gal. i. 3.
and from our Lord Jesus Christ: Who gave himself —4.
for our sins, that he might deliver us from this present evil world, according to the will of God and our Father. This is Paul's address to these Galatian Christians; and he further informs us, that they had "begun in the spirit, which they received by the hearing of faith, ch. ii. 3. that Jesus Christ had been evidently set forth crucified among them, ch. iii. 1. And he declares to them, "Ye are all the children of Gal. iii. 26.
God, by faith in Christ Jesus. For as many of you —27.
as have been baptized into Christ, have put on Christ. —28.
For ye are all one in Christ Jesus.

From all which it plainly appears that they were not Calvinistically reprobated, for could Paul salute such with grace and peace from God, when there were none for them? Could he tell such that they had "begun in the spirit," that they were all the children of God by faith in Christ Jesus, if they were the children of the devil? Could he say to them, Jesus Christ gave himself for your sins, if he did not die for them?

And though Jesus Christ gave himself for their sins, yet it appears that they were not Calvinistically elected, because Paul says to them, O! foolish Galatians, who hath bewitched you that you should not obey the truth, &c. In this they acted a foolish part, being guilty of a breach of duty; for "obedience is —iv. 11.
better than sacrifice." And he further says, I am afraid of you, lest I have bestowed upon you labour in vain.

But if Paul had been sure that they were absolutely elected, because Jesus Christ gave himself for their sins;

ſins; he certainly might have reaſoned himſelf out of theſe fears, or uneaſy ſenſations, for in ſuch a caſe they were groundleſs. And after this he ſays to theſe
Gal. v. 2. very people, If ye be circumciſed Chriſt ſhall profit you nothing. But if they were thus elected, how could circumciſion ſet it aſide, and prevent their being benefited by the death of him who gave himſelf for them?

It appears therefore that their connection with, and their election in Chriſt Jeſus, were of ſuch a nature as gave Paul room to fear they would fall ſhort of their end, and to ſay that circumciſion would ſet them aſide; and leſt they ſhould be ſo fooliſh as to do it, he gives them theſe cautions.

—vi. 7. Be not deceived, God is not mocked; for what-
——8. ſoever a man ſoweth, that ſhall he alſo reap. For he that ſoweth to his fleſh, ſhall of the fleſh reap corruption: but he that ſoweth to the ſpirit, ſhall of the ſpirit reap life everlaſting.

The declarations of the apoſtle to theſe Chriſtians, remind me of what he ſaid to his companions a little before he was ſhipwrecked on his voyage to Rome, Acts xxvii. 22. 24. 31. when an angel appeared to him and ſaid, "Fear not, Paul; thou muſt be brought before Cæſar, and lo, God hath given thee all thoſe that ſail with thee." Upon which Paul ſaid to thoſe that were with him, "There ſhall be no loſs of any man's life among you. And yet when the ſhipmen were about to flee out of the ſhip, Paul ſaid to the Centurion, and the ſoldiers, "Except theſe abide in the ſhip, ye cannot be ſaved." From which we may learn, that notwithſtanding the manner in which the angel and Paul had expreſſed themſelves, God had

had not unconditionally given theſe to Paul: but their preſent ſalvation depended upon their continuing longer in the ſhip, and exerting the powers God had given them towards ſaving themſelves, and their companions.

And yet theſe Galatians, as well as other believers, were given to Chriſt. And Paul ſays, "Jeſus Chriſt gave himſelf for them; and yet he gives them to underſtand, that except they abide in the faith they cannot be ſaved: for ſays he, "If ye be circumciſed, Chriſt ſhall profit you nothing, &c."

But when the fulneſs of time was come, God ſent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of ſons. Gal. iv. 4. —5.

It is readily allowed that the whole Jewiſh nation were under the law; why then ſhould it not be as readily acknowledged, that God ſent forth his ſon to redeem them all without exception, that they might receive the adoption of ſons? and if the apoſtle had meant only a part, how eaſily might he have expreſſed it by adding the words ſome, or a part of them?

That it was the meaning of the apoſtle here, and God's intention to redeem them all is very evident, when we conſider that it is no where ſaid that his deſign in ſending Chriſt was to redeem only a part of them: and that Jeſus ſaid of Paul, "He is a choſen veſſel unto me, to bear my name before the Gentiles and kings, and the children of Iſrael," Acts ix. 15. And Paul ſays, that he "Shewed firſt unto them of Damaſcus, and at Jeruſalem, and throughout all the coaſt of Judea, and then to the Gentiles, that they ſhould repent and turn to God, &c. Acts xxvi. 20. And to ſome of

of that nation, who rejected the goſpel, he ſaid, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveneſs of ſins, Acts xiii. 38. it was neceſſary that the word of God ſhould firſt have been ſpoken to you, but ſeeing you put it from you, and judge yourſelves unworthy of everlaſting life, lo, we turn unto the Gentiles," ver 46.

Theſe paſſages ſhew that Paul knew that Jeſus was ſent to redeem the whole Jewiſh nation, and it appears that it was entirely their own fault that they were not redeemed, by what is ſaid in the latter part of the preceding verſe; and from ſuch paſſages as theſe, "Your blood be upon your own heads," &c.

Jeſus ſpake to Paul after he had choſen him to bear his name before the children of Iſrael, Get thee quickly out of Jeruſalem, for they will not receive thy teſtimony concerning me, Acts xxviii. 20.

And Peter fully confirms the ſenſe I have given of the paſſages in queſtion; for he ſays to the men of Judea and Jeruſalem, "Therefore let all the houſe of Iſrael know aſſuredly, that God hath made the ſame Jeſus whom ye crucified, both Lord and Chriſt," Acts ii. 36. Moſes ſaid unto the fathers, "Him ſhall ye hear," &c. Acts iii. 22. "Unto you firſt, God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning every one of you from his iniquities, ver. 26.; or as Dr. Doddridge renders it, "to bleſs every one of you, turning from your iniquities," that is, every one of you who ſhall turn away from his ſins, ſhall receive the ſalvation of Jeſus Chriſt.

From hence it appears, that God ſent Jeſus to redeem the whole Jewiſh nation who were under the

law,

law. And we alſo know that they would not attend to God's gracious deſign herein; for, "becauſe of unbelief they were broken off," Rom. xi. 20.

According as he hath choſen us in him before the foundation of the world, that we ſhould be holy, and without blame before him in love. Eph. i. 4.

It appears from this and other paſſages, that it was the purpoſe or determination of God, before the foundation of the world, that, about four thouſand years after, or in the *fulneſs of time*, he would ſend his Son and goſpel, to call, invite, and command the Gentiles, as well as the Jews, to repent, believe in, and to accept of the Saviour he had ſo graciouſly provided for them; and that whoſoever, any or every man without reſtriction or limitation, which did repent, believe in, or accept of this Saviour and grace, ſhould then become one of his choſen elect people, in and through Jeſus Chriſt, and be entitled to, and partake of all the glorious privileges of his goſpel.

We Gentile believers, are conſequently his called, juſtified, glorified, &c. For the myſtery of Chriſt is now made known unto us, that the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſes in Chriſt by his goſpel: And Paul was called to preach this *rich grace* to the Gentiles, and to make *all men* ſee, what is the fellowſhip of the myſtery, which from the beginning of the world hath been hid in God. We Gentile believers are now his elect people, and "we ſtand by faith." Let us not be *high-minded*, (like the Phariſees of old) *but fear*. For if we "continue not in his goodneſs, we alſo ſhall be cut off." God calleth thoſe things which be not as though they were, one inſtance of this is given —iii. 6. —9.

us by Paul, Rom. iv. 17. "As it is written, I have made thee (Abraham) a father of many nations, before him whom he believed, even God, who quickeneth the dead, and calleth thoſe things which be not as though they were." And Jeſus Chriſt is ſaid to be "the Lamb ſlain from the foundation of the world," Rev. xiii. 8. And believers are here ſaid to be *choſen in him before the foundation of the world.* But theſe things did not actually take place then, therefore the meaning is, that it was then the purpoſe of God to perform them in time.

And we are not ſaid to be choſen to believe, but they are believers, ſuch as Paul ſpeaks to, that are choſen. Nor does he ſay that we are unconditionally choſen to eternal life. No: we are choſen that we ſhould be "holy, and without blame before him in love." And we are not abſolutely choſen to this, for if we were, we ſhould abſolutely be ſo; but we know we are not.

But believers are choſen to be ſo in the ſame ſenſe as Iſrael was, for Moſes told them, as Paul told us, The Lord thy God hath choſen thee to be a ſpecial people unto himſelf, Deut. vii. 6. Ye ſhall be an holy nation, Exodus xix. 6. Sanctify yourſelves therefore, and be holy, Lev. xx. 7. They were not choſen abſolutely to be ſo; but it was the will and pleaſure of God that *they* ſhould be ſo: and ſo it is that *we* ſhould. However, as the Calviniſts claim this paſſage, I refer the reader for further remarks to its place in the 4th ſcale.

1 Theſſ. i. 4. Knowing, brethren, beloved, your election of God.

From hence it appears, that the election of this people was well known both to the apoſtles and themſelves;

ſelves; and that true ſcriptural election is not a ſecret thing ſealed up, either from our fellow Chriſtians who are well acquainted with us, or from ourſelves.

But we may know our election of God, and rejoice in the certainty of it: For we know if we have ſeen our need of a Saviour, if we believe in, and rely upon him, and put him on in faith and love. Theſe things the meaneſt Chriſtian may know, if he commit himſelf to God for grace to help, and then humbly examine himſelf, to know if he poſſeſſes this faith which *works by love*.

And when the good ſpirit, and word of God, witneſs with our ſpirit, to the truth of theſe things, then we know that we are the children of God, his elect, &c.

And his ſpirit and his word can never witneſs two different things, therefore the Spirit of God can never witneſs that we are Calviniſtically elected, becauſe his word proves in a great number of paſſages, here collected together, that there is no ſuch thing.

But it no where proves that thoſe that believe and are baptized into Chriſt, are not his called, elect, bought, &c.; but it aſſures us they are ſo; and that they will continue ſo to be, if they uſe this great grace and gift as they ought, to make their calling and election ſure; for all the powers of earth and hell cannot ſet aſide their election, nor pluck them out of Chriſt's hands, if they do not receive this grace in vain, and become fruitleſs branches in Chriſt, or barren fig-trees in his vineyard. If they do, God himſelf will take them away, cut them down, or caſt them off; for his word poſitively declares that he will.

Many poor trembling ſouls have been overwhelmed by the ſuggeſtions of their cruel adverſary the Devil; or by their own fears and doubts, which have induced them to think, that if the greater part of mankind are paſſed by, they are of that number; and this thought almoſt, or altogether drives them to diſtraction, for a poor doubting trembling ſoul is apt to think, why not me as well as another, ſince I know that I am as vile as they? and ſince I do not feel thoſe comfortable ſenſations, or that full aſſurance of faith which many ſay they do. O! the effects of this doctrine have been dreadful to many; and I believe, full of bitterneſs, to the ſoul of a diſtreſſed friend of mine, whoſe doubts and fears of a non-election, have been very diſtreſſing indeed.

But let all ſuch fearful, trembling, doubting ſouls take courage, for though this doctrine exiſts in the books of the Calviniſts, yet it hath no foundation in the word of our bleſſed and good God. No: his word of truth declares to the contrary in ſome hundred paſſages; therefore let them pluck up courage, and throw themſelves with an humble confidence before the mercy ſeat of our gracious God. Let them offer up their prayers in the name of that bleſſed Immanuel, who gave himſelf a "propitiation for the ſins of the whole world;" who "taſted death for every man;" gave himſelf a *ranſom for all*; died for *all*; that "they which live, ſhould live unto him," and who kindly promiſes reſt to the weary and heavy laden. Let them firmly believe this, and alſo that God is no reſpecter of perſons; that his ways and dealings are *equal*; that he is "not willing that any ſhould periſh;"

periſh;" but willeth that all ſhould be ſaved. Let them ſincerly wreſtle with him for his ſaving mercy and grace, and look up unto, and depend upon him, for ſpiritual food and cloathing, help and protection, in time of temptation and need; with the ſame humble ſimplicity and confidence, as a little child looks up to and aſks its earthly parent for food, or cloathing, or runs to and lays hold of his fatherly hand for protection, and help in time of danger; and then ſhall they find mercy and grace, to help in every time of difficulty and need: then will he who hath given his Son to die for them, freely give to them every needful good, and they will feel that inward ſatisfaction, which flows from a well-grounded knowledge of their election, which will be confirmed by the witneſſing of the Spirit, in its fruits, according to the word of God, with their ſpirits; which will enable them abundantly to rejoice in all the bleſſed privileges to which they are elected; and in the full aſſurance that God will never leave nor forſake them, unleſs they wilfully provoke him to do it. For did any ever remember a real good and affectionate earthly parent to forſake a wicked ſon, without firſt uſing every reaſonable means to recall, reclaim, and reconcile him? No: he will not, until the ſon, by a ſeries of wilful provocations, proves himſelf unworthy of that name, and juſtly deſerves to be cut off. And our God is million of times better than any earthly parent, and we are *all his offspring*. And it cannot be ſaid that we forſake him whilſt we have a deſire to pleaſe him, and an humble dependance upon him. Therefore let every humble ſoul take courage, keep ſight of, and walk in the glorious bleſſings of his election. Ren-

der and give to God all the glory, ſaying, "Not unto us, not unto us, O, Lord, but unto thy name be all the glory of our ſalvation;" for it is thou that foreknewest our dreadful condition, and didſt predeſtinate that thy grace, which bringeth ſalvation to all men, ſhould appear to us; it is thou that lovedſt and boughteſt, that calledſt and didſt elect, that didſt juſtify and glorify thy unworthy ſervants, with all the invaluable privileges of thy goſpel, which contains the rich, free, and gracious offers, of the precious gifts of thy Son, and thy Spirit, thy pardon, and thy peace; thy grace and thy glory.

And it appears that theſe Theſſalonians were not
1 Theſſ. ii. 12. Calviniſtically reprobated, becauſe Paul exhorts them, "Walk worthy of God, who hath called you unto his kingdom and glory.

And it is clear that they were not Calviniſtically
—iii. 5. elected, becauſe Paul tells them: For this cauſe, when I could no longer forbear, I ſent to know your faith, leſt by ſome means, the tempter have tempted you, and our labour be in vain.

But this fear, that his labour on them would be loſt or in vain, would have been a vain fear, and have proved him diſtruſtful of the purpoſe, faithfulneſs, or power of God, if he knew that God had Calviniſtically elected them.

—ii. 15. Paul ſays the Jews killed the Lord Jeſus, and their own prophets, and have perſecuted us, and they pleaſed not God, and are contrary to all men: forbidding us to ſpeak unto the Gentiles, that they might be ſaved, to fill up their ſin always. For the wrath is come upon them to the uttermoſt.

Now theſe Jews were not Calviniſtically reprobated, becauſe they were Chriſt's own, and he came

to

to them; but inſtead of receiving him in the manner they ought to have done; they killed him: and becauſe Jeſus prayed his Father *to forgive them*, Luke xxiii. 34.

Neither were they Calviniſtically elected, becauſe Paul here ſays, that wrath is come upon them to the uttermoſt; though it appears they thought they were perſonally elected, becauſe they had Abraham for their father, and becauſe the promiſes were made to their nation; and it ſeems they were ſo proud of their election, that they could not bear the thoughts of the Gentiles being elected to better privileges. They were unwilling that Paul ſhould call, or even ſpeak to ſuch reprobates as they eſteemed the Gentiles to be; with a view to their ſalvation.

Quench not the Spirit, 1 Theſſ. v. 19.

Dr. Johnſon ſays, to *quench*, means to ſtill, to extinguiſh: But if theſe people were Calviniſtically elected, how could they ſtill, or extinguiſh, what works irreſiſtibly in them?

And if they were Calviniſtically reprobated, one would think they could never have had an opportunity of quenching the Spirit.

The Lord Jeſus ſhall be revealed in flaming fire, taking vengeance on them that know not God, and obey not the goſpel of our Lord Jeſus Chriſt. He may juſtly take vengeance on ſuch, becauſe they receive not the love of the truth that *they might be ſaved*. 2 Theſſ. i. 7, 8.

But how can a good and juſt judge take vengeance on any that come into the world, without power, ability, or opportunity to obey the goſpel? and to whom his Father refuſes to give an outward and inward

ficiency of grace, to enable them to do it? Surely a juſt earthly judge would never condemn a negro for not making his ſkin white, unleſs he did enable him and ſhew him how to do it; or a lame man for not walking as upright, or running as ſwiftly as another. And can Chriſt condemn any to everlaſting deſtruction, if they are Calviniſtically reprobated, and conſequently utterly incapable of obeying his goſpel? Shall not the judge of all the earth do right?

2 Theſſ. i. 11. Paul ſays to the elect Theſſalonians, we pray always for you, that our God would count you worthy of this calling, &c. What! was there any danger of their not being counted worthy of their calling and elec-

—ii. 13. tion? Yes, there was: for though "God hath from the beginning choſen you (Gentiles) to ſalvation, (yet it is) through ſanctification of the Spirit, and belief of the truth.

Obſerve, it is not *to*, but *through* ſanctification of the Spirit, which they might *quench*, and it is through belief of the truth; which truth they received, and in which they ſtood, but not infallibly; becauſe Paul was fearful leſt the tempter ſhould tempt them, and cauſe his *labours to be in vain*. They had received the belief of the truth; but he had juſt before been

—ii. 10. telling them of ſome others who ſhould periſh, becauſe they received not the love *of the truth that they might be ſaved*.

Had thoſe people been Calviniſtically elected, then conſequently they muſt neceſſarily receive the love of the truth, and could not reject it, and be damned for it?

And nothing can be plainer than that they were not Calviniſtically reprobated, but that they reprobated them-

themſelves; becauſe if ſo, they would not receive and love the truths of the goſpel, that they might be ſaved. Let every one obſerve this expreſſion of the apoſtle, *that they might be ſaved.* The Calviniſts ſay, that thoſe that are damned could not have been ſaved: but Paul, who ſpake by the Holy Ghoſt, and knew much better than the Calviniſts, ſays that *they might be ſaved:* therefore either the Calviniſts or St. Paul muſt be miſtaken; and God forbid that any ſhould ſuppoſe it to be the latter. No doubt but theſe people had the goſpel preached unto them, or elſe they could never be juſtly condemned for not receiving it. And for this cauſe, becauſe they received not the love of the truth that they might be ſaved, God ſhall ſend them ſtrong deluſions, &c. ſee ver. 11. Upon which Mr. Henry remarks, "Thus he will puniſh men *for* their unbelief, and for their diſlike of the truth, and love to ſin and wickedneſs. Not that God is the author of ſin, but in righteouſneſs he ſometimes withdraws his grace from ſuch ſinners as are here mentioned: He giveth them over to Satan, or leaveth them to be deluded by his inſtruments; he giveth them up to their own hearts luſts, and leaveth them to themſelves," &c.

And Dr. Whitby obſerves, They cannot reaſonably be damned for *not receiving the truth in the love of it, that they might be ſaved,* who never had a Saviour dying for them; and therefore never were in a capacity of receiving the truth, ſo as that they might be ſaved by it, Arm. Mag. vol. ix. p. 348.

Now, if theſe men were Calviniſtically reprobated, how came they by this faith and good conſcience which they had pnt away?

Holding

1 Tim. i. 19, 20. Holding faith and a good conſcience, which ſome having put away, concerning faith, have made ſhipwreck, &c.

And if they were Calviniſtically elected, why did Paul deliver them to Satan? Surely compulſive grace was ſufficient to carry on the good work of faith, and prevent their making ſhipwreck of it, if ſuch had been employed.

1 Tim. ii. 1, 2. I exhort therefore that firſt of all, ſupplications, prayers, interceſſions, and giving of thanks be made for all men; for kings, &c.

Here Paul exhorts all Chriſtians to pray for *all* men in general, and particularly for *all* in authority. But with what propriety can a Calviniſt pray as Paul directs, ſince he believes that God hath abſolutely reprobated the major part of them?

Therefore, if he ſhould pray that God would prolong their lives, and plentifully provide for them all the good things of this life, what good will this do them, ſince they cannot with truly grateful hearts, uſe and improve them ſo as they may glorify God? But muſt unavoidably abuſe his mercies, and conſequently increaſe their ſin here, and future puniſhment hereafter; ſo that an anſwer to this prayer, inſtead of a real bleſſing, will bring an additional curſe upon them.

Or, ſuppoſe he prays that they all may become humble, peaceable, patient, meek, inoffenſive, ſober, juſt, loving, uſeful, and godly. This, according to his own ſentiments, is only praying that the Ethiopian may change his ſkin, and the leopard his ſpots, which is utterly impoſſible.

Or,

Or, ſuppoſe he ſhould pray that God would uſe ſuch means as ſhall turn all their hearts unto him, and cauſe them to repent and reform, to believe and become obedient to the goſpel, that ſo the elect may lead quiet and peaceable lives amongſt them? What is this but praying that a good and juſt God will prepare and fit his creatures for the manſions of bliſs, and bring them up to the very borders of it; when after all his labours he muſt unavoidably let the poor creatures drop down into hell?

And ſuppoſe they ſhould pray that theſe bleſſings may particularly attend their king, and all that are in authority, the conſequences are the very ſame, ſince they believe the greater part of them are alſo Calviniſtically reprobated. But ſuppoſe they ſhould make this addition, and pray that God would give their kings heirs to ſit on their thrones, and their governors ſons to fill up their places: what is this but praying that God will ſtill be ſo good as to ſend more reprobates into the world, leſt the race ſhould be loſt; for they ſay that not many mighty, not many noble, are effectually called, therefore they certainly think them reprobates?

And laſtly, ſuppoſe any of them ſhould forget the things that are behind; or according to Mr. Robinſon, the things that are before the firſt chapter in Geneſis, as they often do; and pray that all may be ſaved: even then unleſs it is the prayer of faith, inſtead of forgetfulneſs, it will not be acceptable. And one reaſon why we ſhould pray for all, is becauſe "God willeth all men to be ſaved; but if he did not deſire their happineſs, and had not appointed ſufficient means to ſave them all, doubtleſs prayer for it would be

be in vain, for this would not be praying "thy will be done," but "let not thy will be done;" and if God has Calviniſtically reprobated the greater part of mankind, it is in vain to pray that they may be ſaved, ſince all the prayers in the world cannot revoke an irrevocable decree.

1 Tim. ii. 3, 4. But Paul knew nothing about this decree, but exhorts us to pray for all men: For this is good and acceptable in the ſight of God our Saviour, who will have all men to be ſaved, and to come unto the knowledge of the truth.

Theſe words are expreſſive of the benevolent intentions of God, ſo conſiſtent with the tenor of ſcripture, and ſo very full, plain, and comprehenſive, that they need no comment. And when we conſider that it was the Holy Ghoſt which ſpake by the mouth of Paul, and that this glorious truth is no where contradicted in the ſcripture, but confirmed in a great variety of paſſages, particularly in the firſt and ſixth verſes of this chapter, where he exhorts us to pray for all; and ſays that "Jeſus gave himſelf a ranſom for all." I ſay, when we conſider theſe things, we moſt certainly muſt acknowledge this great truth, that "God willeth all men to be ſaved, and to come unto the knowledge of the truth;" and the means he makes uſe of to accompliſh theſe gracious purpoſes, are diſplayed in the glorious goſpel of his Son; which is the *feaſt of fat things*, to which all are bidden, called, or invited; and which every one may freely partake of, unleſs by making light of it, or excuſing himſelf, he ſhall cauſe God to ſay, "None of thoſe men that were bidden, and refuſe to come, ſhall taſte of my ſupper."

Goadſby

Goadsby on these words says, "That is, not absolutely willeth or determineth, but earnestly desireth that all men should be saved, or escape and come unto the knowledge of the truth, high and low, rich and poor, male and female, servants as well as masters, God is desirous should be saved. The fountain of life is opened to all, and that they may become capable of higher degrees of glory and happiness in a future state, God is desirous that all men should come to the knowledge of the truth contained in this gospel, and become members of his preparatory kingdom. This assertion of the apostle cannot but afford high pleasure to reflect on, to all benevolent minds. The meaning of the verse seems to be, that God hath made sufficient provision for the salvation of all; and that it is to be considered as the general declaration of his will, that all who know the truth themselves, should publish it to all around them, so far as their influence can extend. If it should be enquired, why then are not all men saved? Is not God infinite in power? Cannot he effect whatsoever he desires? The proper answer should be, that God is undoubtedly infinite in power, and, therefore, able to do whatsoever he pleaseth: But, that his manner of dealing with reasonable creatures, and with the inanimate part of the creation, is very different; because the state of the creatures themselves is very different. In the natural or inanimate world, God, by his mighty power, effecteth whatever he desireth; and therein he acteth according to the nature of inanimate things, which are entirely passive. But should he act after the same manner with rational creatures, whom he hath indued with understanding and free choice, and active

active powers, he would deſtroy their make, and treat them like (what they are not) mere inanimate and paſſive creatures:—a thing which infinite wiſdom can never do. Should he attempt to force ſinners to become penitent and virtuous, that very force would deſtroy the nature and value of their virtue, and render it as improper to reward them, as it would be to reward a clock for going right, when all the wheels and ſprings, and weights, were in their due order and ſituation. This does not hinder but that God may, in ſome manner or meaſure, aſſiſt men, and if he deſires the ſalvation of all, it is neceſſary that a wiſe and good God ſhould, either in creation, in the courſe of Providence, or by interpoſition, grant unto all men what is ſufficient and abſolutely neceſſary to ſalvation; without which, indeed, it does not appear how the wicked, that finally periſh, can be left without excuſe. But when God deals with reaſonable creatures agreeable to their natures, and leaves men in this ſtate of trial, to the uſe or abuſe of their human agency, and reaſonable powers and faculties, it is not difficult to account for the periſhing of ſuch multitudes, even though God would have all men to be ſaved. He has granted reaſon unto mankind in general, and, unto many a revelation alſo, whereby he lays before them the rules of life, and the motives to repentance and holineſs. And they deſtroy themſelves by abuſing the goodneſs of God, and going on in thoſe very courſes, by which (he declares) they will at laſt come to ruin and deſtruction."

This declaration of the divine benevolence to all mankind is here ſubjoined, as a reaſon why the Chriſtians were to pray for all men. If God was ready

ready to ſave them, ſurely they ought to be ready to pray for them. He maketh no diſtinction under the goſpel, between Jew and Gentile; and they ought to imitate his divine benevolence. As God is willing that all ſhould come to the knowledge of the truth, it is certainly our duty to do all in our power to make the goſpel of Chriſt known through the world, and engage all men to embrace it; and to uſe our endeavours to add our prayers; for we can only plant and water, "It is God muſt give the increaſe," ſee Ezekiel xviii. and xxxiii. upon the ſincerity of God's declarations.

For therefore we both labour and ſuffer reproach, becauſe we truſt in the living God, who is the Saviour of all men, eſpecially of thoſe that believe. 1 Tim. iv. 10.

God is intentionally the Saviour of all men, Jeſus died for them all; and he commandeth his ſervants to preach his goſpel to them all; and Paul tells Titus that this grace which bringeth ſalvation to all men hath appeared. God willeth that all men ſhould be ſaved, yet it is in the way that he hath appointed, upon condition that they do not refuſe, but heartily accept of this great ſalvation offered unto them; and he is only intentionally the Saviour of thoſe who reject his ſalvation, for though he would have been reconciled to them, yet they would not be reconciled to him, they neglect his great ſalvation, and will not come to him that they might have life.

But he is eſpecially the Saviour of thoſe that believe, and do not make ſhipwreck of faith, and a good conſcience, but hold them unto the end, for ſuch ſhall actually be ſaved.

Take heed unto thyſelf, and unto thy doctrine, continue in them: for in doing this thou ſhalt both ſave —16.

thyſelf

thyſelf and them that hear thee. Now, if Timothy and his hearers were Calviniſtically reprobated, let them take the greateſt heed poſſible, yet ſuch could not be ſaved.

And if they were Calviniſtically elected, then there was no danger of their ſalvation. But that was not the caſe, becauſe Paul thought he might not ſave himſelf and hearers, if he did not take heed to his doctrines, and continue in them; for if it did not appear to him in this light, what need was there of ſo much caution? Surely he need not caution any for fear of what was impoſſible to happen, viz. their not being ſaved.

1 Tim. v. 8. But it appears that his hearers might fall finally,
——12. for Paul ſuppoſes ſome may deny the faith, and be worſe than an infidel, and that others may have damnation, becauſe they have caſt off their firſt faith; not becauſe they were Calviniſtically reprobated; and
——15. others were already turned aſide after Satan. Now, if theſe were not in the narrow path, or right way of God, how could they turn aſide from it into the broad way of the Devil?

2 Tim. ii. 10. Therefore I endure all things for the elect's ſake, that they alſo may obtain the ſalvation which is in Chriſt Jeſus, with eternal glory.

If theſe people were Calviniſtically elected, why ſhould Paul endure all things, that they might obtain what they had obtained before, at leaſt, were ſure to poſſeſs? Therefore it appears that theſe people were only ſcripturally elected by faith in Chriſt Jeſus; and that Paul patiently ſuffered, and laboured much to keep and confirm them in the faith, that ſo by encouraging them to perſevere, and make their election

ſure,

ſure, they alſo might obtain the ſalvation which is in Chriſt Jeſus, with eternal glory.

For the grace of God that bringeth ſalvation hath appeared to all men. I ſhall take this verſe as our old tranſlation, and the margin of many Bibles read it. For the grace of God which bringeth ſalvation *to all men* hath appeared. For this appears to be the moſt conſiſtent reading; by the grace of God, manifeſted by Jeſus Chriſt, and his goſpel, ſalvation is brought for all men, and none can be ſaved without it. For though the Jews before his time are to be judged by the written, and the Heathens by the inward law, yet they fell ſo far ſhort of fulfilling theſe, that they might not be ſaved, had not this grace of God brought or provided ſalvation for them; had not Jeſus given himſelf a ranſom for, or died for all that were dead in ſin. Titus ii. 11.

And it appears that his diſciples were directed to go to Jew and Gentile, to every man, and to preach repentance towards God, and faith toward our Lord Jeſus Chriſt, Acts xx. 21. That through his name, whoſoever believeth in him ſhall receive remiſſion of ſins, Acts x. 43. That they may receive forgiveneſs of ſins, and *inheritance among them that are ſanctified* by faith, that is, in Jeſus, Acts xxvi. 18. And Paul ſays, God now commandeth all men every where to repent. He willeth all men to be ſaved, and to come to the knowledge of the truth.

Mr. Baxter tells us, "The rigideſt Anti-Arminians, even Dr. Twiſſe, doth grant that Chriſt died to procure common grace; that men ſhall be juſtified and ſaved if they will believe." The reader perhaps may be amuſed at this doctrine, that Chriſt ſhould die to

procure common grace, that men ſhould be juſtified and ſaved if they will believe; or that Chriſt ſhould die to procure ſalvation upon condition of belief, for ſuch as are abſolutely reprobated. Would not this be an excellent motive to converſion, if made uſe of amongſt the unregenerate, or a ſweet cordial for deſolate ſpirits, to tell them, if they believe they ſhall be ſaved, though really they ſhall neither believe nor be ſaved? Happineſs propoſed upon condition, but that condition making it impoſſible. How inconſiſtent it is! *

As the Calviniſts tell us that the elect are, comparatively, but few; or, Chriſt's, is a little flock. Or as Calvin ſays, the election is of a very ſmall number." † It follows, according to their doctrine, that much the greateſt number of men are abſolutely reprobated. Now, if all this be true, might not the apoſtle with more propriety have ſaid, that the decree, or curſe of God, which bringeth damnation to all men, hath appeared? Eſpecially as the Calviniſts pretend, that this decree of reprobation appears to be written in this book, in which the apoſtle hath recorded an account of the grace of God.

Hebrews ii. 1. The author, after ſhewing theſe Chriſtians how much greater the things God had done for them, in ſending and ſpeaking by his Son, than he did for the fathers who were ſpoken to by the prophets, ſays, Therefore we ought to give the more earneſt heed to the things which we have heard, leſt at any time we ſhould let them ſlip; which plainly implies that

* Arminian Mag. vol. vi. p. 561, 562. See more about ſufficient grace, upon Matt. xi. 23.

† *Ibid.* p. 114.

they

they might let them ſlip. And then he aſks a queſtion, which anſwers itſelf by the method in which it is ſtated.

How ſhall we eſcape if we neglect ſo great ſalvation? Heb. ii. 3.

How ſhall we account for ſuch a ſpeech as this, if Paul knew that he or thoſe he wrote to were Calviniſtically elected, ſince ſuch could not but eſcape? But this queſtion is expreſſed in ſuch a manner as implies that they might neglect this great ſalvation; and that in conſequence of ſuch neglect, puniſhment would be unavoidable.

And if any of them were Calviniſtically reprobated, ſure it was nonſenſe to talk of their neglecting what was not offered, or intended for them; or to aſk how ſuch ſhall eſcape from the puniſhment to which they were unavoidably doomed. And will it not be a comfort to them even in hell, to reflect that they are condemned for neglecting that ſalvation which they were never in a capacity of obtaining; or that it was never in their power to avoid the miſery to which they are ſentenced?

But Chriſt, as a Son over his own houſe: whoſe —iii. 6.
houſe are we, if we hold faſt the confidence and the rejoicing of the hope firm to the end. Obſerve, we belong to the houſe of Chriſt, if we hold faſt, &c. it is not an unconditional election, nor is it abſolutely ſecured, unto us if we do not hold it faſt.

Wherefore as the Holy Ghoſt ſaith, To-day if you —7.
will hear his voice, harden not your hearts, as in —8.
the provocation, in the day of temptation in the wilderneſs, when your fathers tempted me, proved me, and —9.
ſaw my works forty years. Wherefore I was grieved —10.
with that generation, and ſaid, They do alway err

in their hearts; and they have not known my ways. So I ſware in my wrath, they ſhall not enter into my reſt.

The argument of the writer here is very ſtrong and pertinent, and he proves by it, that God will deal in the ſame manner with his elect people now, as he dealt anciently with thoſe of them that were in the wilderneſs.

For as God then intended and would have brought his called, elect, bought, &c. into the promiſed land of Canaan, if they had not proved themſelves unworthy of that reſt; and thereby have prevented God's intended gift; even ſo now, God means, and will give to his elect, a reſt, which is eternal life, unleſs they, like his elect formerly, ſhew themſelves unworthy of his election, and by manifold provocations, cauſe him to ſwear, they ſhall not enter into my reſt.

Heb. iii. 12. Take heed, brethren, leſt there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it called to-day; leſt any of you be hardened through the deceitfulneſs of ſin.

Now, if his brethren were Calviniſtically elected, could any of them finally depart from the living God, and be hardened through the deceitfulneſs of ſin?

Or if they were Calviniſtically reprobated, could they prevent their final departure, or their being hardened. Therefore the truth appears to be this:—

—14. We are made partakers of Chriſt, if we hold the beginning of our confidence ſteadfaſt unto the end.

If, or upon condition that we hold it ſteadfaſt, otherwiſe we cannot enjoy this reſt, after all that is done for us.

And

And to whom ſware he, that they ſhould not enter into his reſt, but to them that believed not? Heb. iii. 18.

So we ſee they could not enter in becauſe of unbelief. ——19.

Let us therefore fear, leſt, a promiſe being left us, of entering into his reſt, any of you ſhould ſeem to come ſhort of it. —iv. 1.

Here the writer points out the cauſe why the ancient Iſraelites, whom God had called and delivered from Egyptian bondage, and made his people, could not enter into that reſt which he had prepared for them; it was becauſe of unbelief, and he endeavours to enforce this upon the Hebrew Chriſtians, that ſo he may induce them by a proper uſe of a ſad example ſet before them, to take heed to their conduct, and fear, leſt they ſhould alſo forfeit their intereſt in the promiſe made to them of entering into God's glorious reſt; and ſhould ſeem to come ſhort of it, or ſhould of their own wilful neglect fall ſhort of it; for the Greek word rendered *ſeem*, does ſometimes ſignify to do a thing of one's own will. See Goadſby on theſe words.

Now, had theſe Chriſtians been Calviniſtically elected, and had the promiſe left them of entering into his reſt, been abſolute and unconditional, I think it would have been a ſin in the writer to have encouraged them to fear, and diſtruſt the power and faithfulneſs of God in accompliſhing ſuch a promiſe. Indeed, upon ſuch a ſuppoſition it would appear, that the writer tempted them to commit the ſin which the ancient Iſraelites were guilty of.

God had promiſed to bring their forefathers into the land of Canaan, but becauſe of their unbelief and diſobedience he was under no obligation to fulfil it to them.

them. But he fulfilled it to the next generation, who were more ready to believe and obey him.

To this people alſo belonged the adoption, and the glory, the covenant, and the promiſes, yet they rejected them in rejecting Chriſt and his goſpel; therefore God alſo rejected them, and conferred the promiſes, &c. upon us Gentile believers.

But all theſe promiſes being conditional, there cannot be any failure on the part of God; for though he makes them to all men, yet he lays himſelf under no obligation to fulfil them to thoſe that do not receive and obey them; but only to thoſe that believe, or perform the condition required.

I cannot think ſo meanly of the apoſtle, as to ſuppoſe him capable of aſking the Hebrews, "How ſhall, or how can we eſcape if we neglect ſo great ſalvation?" Or of repreſenting God as ſpeaking to them in theſe latter days by his Son, who "by the grace of God taſted death" for them all, and invited them to partake of his great ſalvation, and ſetting before them as an example, their forefathers, who were not permitted to enter into the promiſed reſt, becauſe of their unbelief, which might be their caſe if they believed not; if he thought it poſſible that God had abſolutely purpoſed for ever to withhold that grace from any of them, without which it was impoſſible for them to do otherwiſe than neglect it.

Heb. iv. 11. Let us labour, therefore, to enter into that reſt, leſt any man fall after the ſame example of unbelief.

But what could any man fall from, if he was Calviniſtically reprobated? Is it poſſible to fall below that place prepared for the Devil and his angels?

And

And if he was Calviniſtically elected, then the exhortation to labour, leſt he fall after the ſame example of unbelief, ſeems a mere ſcarecrow invented on purpoſe to frighten the children.

But neither of theſe deſcriptions are ſcriptural, but we muſt labour to make our ſcriptural election ſure: and for our encouragement let us remember, that if we do ſincerely work together with God, though our works will be imperfect, yet Jeſus Chriſt being made perfect, he "became the author of eternal ſalvation to all that obey him;" to all that hold the beginning of their confidence ſteadfaſt unto the end, and to ſuch only.

For it is impoſſible for thoſe that were once (not now) enlightened, and have (ſome time before) taſted of the heavenly gift, and were (formerly) made partakers of the Holy Ghoſt; and have (in times paſt) taſted of the good word of God, and the powers of the world to come, if they ſhall fall (and have fallen) away, to renew them again unto repentance; ſeeing they crucify to themſelves the Son of God afreſh, and put him to an open ſhame. Heb. vi. 4. —5. —6.

If theſe characters were Calviniſtically reprobated, how is it poſſible that they ſhould ever be bleſſed with, and enjoy ſuch extraordinary gifts, and ſuch a glorious foretaſte of the good word of God, and of the powers of the world to come? Do the beſt of Chriſtians enjoy more in this life?

And if they were Calviniſtically elected, how is it impoſſible to renew them again unto repentance, when they were fallen away, and have crucified to themſelves the Son of God afreſh, and put him to an open ſhame?

For the beſt explanation of theſe paſſages, ſee Mr. Weſley's Predeſtination calmly conſidered, page 56, 57. who ſays there is no *if*, or *ſuppoſition* in the original, and appeals to all that underſtand Greek, if the words are not literally in Engliſh, *and have fallen away.*"

Heb. x. 26. For if we ſin wilfully after that we have received
the knowledge of the truth, there remaineth no more
——27. ſacrifice for ſin, but a certain fearful looking for of
judgment, and fiery indignation which ſhall devour
——28. the adverſaries. He that deſpiſed Moſes' law died
——29. without mercy, under two or three witneſſes: Of
how much ſorer puniſhment ſuppoſe ye, ſhall he be
thought worthy, who hath trodden under foot the Son
of God, and hath counted the blood of the covenant,
wherewith he was ſanctified, an unholy thing, and
hath done deſpite to the ſpirit of grace?

Now, if the perſon here ſpoken of was Calviniſtically reprobated, how can it be ſaid, or ſuppoſed, that he was ſanctified by the blood of the covenant? Or how could he do deſpite to the ſpirit of grace? Or how could the writer ſay, there remained no *more* ſacrifice for ſin, ſince for them the Calviniſts ſay none was ever made?

Or if he was Calviniſtically elected, how could he ſin wilfully, ſo as to incur a greater puniſhment than that of dying without mercy?

Or how can he have trodden under foot the Son of God, and counted the blood of the covenant an unholy thing, and do deſpite to the ſpirit of grace; ſo that there remains for him a certain fearful looking for of judgment and fiery indignation, which ſhall devour the adverſaries?

Dr.

Dr. Whitby ſays, " In fine, the argument runs thus: " *Having then boldneſs* (or liberty) *to enter into the holieſt by the blood of Jeſus*, ver 19. *Let us hold faſt our profeſſion without wavering*; for if we apoſtatize *from it, there remains no more ſacrifice* to expiate our ſin." See Arm. Mag. vol. ix. p. 236.

It appears, therefore, that the perſons here ſpoken of were not Calviniſtically elected nor reprobated, but were ſcripturally elected, and ſtood by faith; and as a farther confirmation of this Paul ſaith,

Now, the juſt ſhall live by faith: but if any man draw back, my ſoul ſhall have no pleaſure in him. And it appears that the drawing back here ſpoken of, Heb. x. 38. is termed in the verſe following, drawing back to *perdition.*

If Paul is ſpeaking in theſe paſſages of thoſe only who were Calviniſtically reprobated, I would aſk what they could draw back from? Such could not draw back from eternal happineſs, for that was never intended for them.

They could not draw back from perdition, for that was their inevitable lot: therefore they muſt draw back from ſomething that was ſincerely offered, and really intended for them. It ſhould ſeem then, that it means drawing back from the faith, hopes, and promiſes of the goſpel, into the world; the conſequence of which would be *perdition.*

For better remarks, ſee the piece lately referred to, p. 58. 62.

And in the next chapter the writer mentions ſeveral who were faithful to the promiſes they had received,

ceived, and died in the faith and hope of a better country; and yet he ſays even of theſe, "Truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned." And he adviſes the Chriſtians to
Heb. xii. 13. be looking diligently, leſt any man fail of the grace of
——25. God. And again, ſee that ye refuſe not him that ſpeaketh: For if they eſcaped not, who refuſed him that ſpake on earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from Heaven.

All which ſhews that they were neither Calviniſtically elected nor reprobated; for how could the firſt fail of the grace of God, or refuſe Chriſt? Or even be ſuppoſed not to eſcape?

Or how could the latter be even ſuppoſed to do leſs than fail of grace, refuſe Chriſt, and come to puniſhment?

Beſides their refuſing Chriſt evidently ſuppoſes that he was offered, and intended for them; and their failing of grace ſuppoſes that they had, or might have had it, and that a ſufficient power was given both to receive Chriſt, and his grace.

Dr. Whitby, ſpeaking of conditions required by the goſpel, ſays, "Are not theſe things inconſiſtent with each other, viz. The abſolute election of men to ſalvation, and the decree to offer and ſuſpend the ſame ſalvation upon theſe conditions? For in all conditional promiſes between man and man, the thing promiſed is ſuſpended, on the performance of the condition; and if it be not ſo in reſpect to the covenant of grace, what mean the exhortations directed to men in general, *to fear leſt a promiſe being made of entering into reſt*,

reſt, any of them ſhould fall ſhort of it? The cautions to them that ſtand by faith, to take heed leſt they fall under the ſeverity of God, for not *continuing in his goodneſs*; and the threats of perdition to him that *liveth by faith, if he draw back.*" See Extracts from his Five Points, Arminian Magazine, vol. viii. p. 614.

Let him know that he which converteth a ſinner from the error of his way ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins. James v. 20.

It is moſt evidently the ſoul of man that is converted, and that is here ſaid to be ſaved, or to be delivered from eternal death.

But if this man is Calviniſtically elected, how can it be ſaid, that he which converts him, ſhall ſave his ſoul from that which could not poſſibly happen to it, viz. eternal death?

And if he was Calviniſtically reprobated, how could he, by converting this ſinner, ſave his ſoul from eternal death?

Elect, according to the foreknowledge of God the Father, through ſanctification of the ſpirit, unto obedience, and ſprinkling of the blood of Jeſus Chriſt. 1 Peter i. 2.

Peter calls theſe ſtrangers by the ſame name or title that was wont to be given to the Jewiſh people, who were called near to God, as being his own people, *elect*. And he ſeems to allude to the very things that were tranſacted among them: For the Jewiſh people were not only elected, but God ſeems to have had ſome regard to his foreknowledge of things in their election; for he ſaid of Abraham, "I know him, that he will command his children and his houſehold after

after him, and they ſhall keep the way of the Lord to do juſtice and judgment; that the Lord may bring upon Abraham that which he hath ſpoken of him," Gen. xviii. 19. And when his poſterity was called out of Egypt to enjoy the privileges of his elect, then they were alſo ſanctified, ſee Exod. xix. 14. and promiſed obedience to all that the Lord had ſaid. And "then Moſes took the blood and ſprinkled it on all the people, and ſaid, "Behold the blood of the covenant which the Lord hath made with you," Exod. xxiv. 7, 8. Thus it appears that the particular phraſes in this paſſage were applicable to the whole Jewiſh nation. And though their ſanctification, and the blood ſprinkled upon them, were vaſtly inferior to the ſpirit which ſanctifies; and the blood of Chriſt ſprinkled for Chriſtians; yet they were typical of them. And as thoſe Jews after their ſanctification, and ſprinkling, provoked God to ſwear, they ſhould not enter into his reſt; it appears very plain that they were not abſolutely elected to any certain ſtate of happineſs either here or hereafter. And let us remember, that theſe things were written for our inſtruction, and as examples for us.

Peter does not tell us that theſe Chriſtians were elected without God's regard to his foreknowledge of their being wrought upon by his grace, as diſplayed in his goſpel: nor that he foreknew them according to their election; but they were elect according to the foreknowledge of God; or God foreſeeing that the Gentiles would gladly embrace the goſpel, purpoſed and predeſtinated, that it ſhould be preached unto them: and that all who believed and embraced it ſhould be his elect, and through ſanctification

fication of his ſpirit they ſhould be enabled to obey; and their ſins be cleanſed away by the blood of Chriſt.

And further, he does not ſay they were elected *to* ſanctification of the ſpirit, &c. But it is *through*, or *by* ſanctification of the ſpirit, that we are to be enabled to obey, or brought to obedience: for believers, or God's elect, are not to reſt contented with a bare election, but are to be continually preſſing forward by the aids of the ſpirit, to a more perfect obedience; to be a *peculiar people, zealous of good works.*

And it is plain that Peter did not mean that they were Calviniſtically elected, Firſt, becauſe he ſays that they in times paſt were not a people, but now are the people of God, which had not obtained mercy; but now have obtained mercy. 1 Peter ii. 10.

But had they been his people from eternity, and obtained mercy at the ſame time he made them his people, who can point out the time when they were not his people, or had not obtained mercy?

Secondly. Becauſe he ſays to theſe brethren, Give diligence to make your calling and election ſure. Beware leſt ye alſo being led away with the error of the wicked, fall from your own ſteadfaſtneſs.

Thirdly. Becauſe he ſays to theſe elect Chriſtians, Let none of you ſuffer as a murderer, or as a thief, &c. For judgment muſt begin at the houſe of God, &c.; and if the righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear? ch. iv. 15. 17, 18. Or where ſhall you, if you commit murder, &c. appear?

Now,

Now, if they were not liable to commit murder, and ſuffer as murderers, what propriety could there poſſibly be in this caution, not to do it? I know that ſome of the Calviniſts ſay, "God can ſee no ſin in the elect." And if this is true, I ſuppoſe he will not ſee the ſin of murder in them, dreadful as it is; therefore eternal life is ſtill their portion. But reader, I leave your own judgment to determine which is truth, or whether you are to regard this ſaying of ſome Calviniſts; or that of the beloved apoſtle St. John, who ſays, "*Ye know that no murderer hath eternal life abiding in him,*" 1 Epiſt. iii. 15.

Fourthly. Becauſe he ſays to them, "Be ſober, be vigilant, becauſe your adverſary the devil, as a roaring lion, walketh about ſeeking whom he may devour;" which appears to be a needleſs caution, if it was not poſſible for them to fall into ſuch a careleſs ſtate as might give the Devil an opportunity of devouring them.

Fifthly. Becauſe there is nothing about perſonal unconditional election to eternal life in the paſſage.

2 Peter i. 9. But he that lacketh theſe things is blind, and cannot ſee afar off, and hath forgotten that he was purged
——10: from his old ſins. Wherefore the rather brethren give diligence to make your calling and election ſure; for, if ye do theſe things, ye ſhall never fall.

Peter before informs them what things were neceſſary for them. Not a perſonal unconditional election to eternal life; but virtue, knowledge, temperance, patience, godlineſs, &c. And here he tells them, that he that lacketh theſe things, or that hath them not, is blind, and cannot ſee afar off. And he adds, that ſuch a perſon hath forgotten that he was purged

purged from his old ſins; by which it appears that a perſon may be juſtified and purged from his old ſins, and yet become blind again. And therefore he adviſes them to give diligence to make their calling and election ſure: and tells them, that "if they do theſe things they ſhall never fall."

No doubt but the little words *do* and *fall*, render this paſſage diſagreeable to many; but this is the language of God and his word. Indeed, the god of this world, told Eve to the contrary, "ye ſhall not ſurely die," ſaid he, but he lied. And he had the impudence to attack the bleſſed Jeſus after the ſame manner, and wiſhed him to caſt himſelf down, &c.; for ſaid he, it is written he ſhall give his angels charge concerning thee, and in their hand ſhall they bear thee up, leſt thou daſh thy foot againſt a ſtone. And after the ſame manner he ſeems to attack ſome of his followers, by telling them, "You may fall foully, but you cannot fall finally." And I fear he is too ſucceſsful with thoſe who are ignorant of his devices.

Now, if theſe people were Calviniſtically elected, where was the propriety of Peter's deſiring of them to make a ſure thing, ſure? Was I to ſay to a perſon as he walked along the ſtreets of our town, Give diligence to make your footing ſure, leſt if you fall, you fall into the Red Sea; he would be apt to ſay, that is a fooliſh caution indeed, for if I do not make my footing ſure, it is impoſſible to fall into the Red Sea; for that is a thouſand miles from me. And if it was impoſſible for them to become blind, and fall into a ſtate of reprobation, How can we ſuppoſe the apoſtle ſo weak, as to exhort them to make their calling and election ſure?

It

It ſhould ſeem therefore that they were neither the one or the other, but only ſcripturally elected.

2 Peter ii. 20. And ſpeaking of them which had forſaken the right way, and gone aſtray, he ſays, For if after they have eſcaped the pollutions of the world, through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein and overcome, the latter end is worſe with them than the beginning; for it had been better for them not to have known the way of righteouſneſs, than after they have known it, to turn from the holy commandment delivered unto them.

Now, if theſe perſons were Calviniſtically reprobated, how came they in the right way? Or how came they to eſcape the pollutions of the world, through the knowledge of Jeſus, which is the true and only way by which any can eſcape them?

And if they were Calviniſtically elected, how was it poſſible for them to forſake the right way, and follow after Balaam, &c. And inſtead of overcoming, to be overcome of the world, ſo as to turn from the holy commandment, the conſequence of which is perdition?

Or how could it be better for ſuch to have continued in their heatheniſh ſtate, without the knowledge of Jeſus Chriſt, than it was to receive it, and then to turn from it? Can mere Heathens be better without the knowledge of the way of righteouſneſs, than thoſe that are Calviniſtically elected can be with it, if they turn from it?

And how is the proverb in the 20th verſe, "The dog is turned to his own vomit again, applicable to them? If they had not been eaſed of their load of guilt,

guilt, and freed from the pollutions of the world, before they returned to the ſame again.

Or how does the ſow that was waſhed, &c. apply to them if they had not been waſhed from the pollutions of the world before they returned again to them? And how could they be waſhed from theſe, but by the waſhing of regeneration, &c? or by the blood of Jeſus Chriſt, which *cleanſeth from all ſin?*

The Lord is not ſlack concerning his promiſe, as ſome men count ſlackneſs; but is long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to repentance. 2 Peter iii. 9.

Here Peter declares that God is long-ſuffering towards them, and alſo that he is not willing that any ſhould periſh. Now, this laſt ſentence is not limited to us only, if the firſt can be underſtood to be ſo. But it is extended to all; for, as Paul ſays, he willeth all men to be ſaved, and to come unto the knowledge of the truth. And the manner in which Peter expreſſes himſelf, doth not imply that God had abſolutely determined that they ſhould not periſh; but that he earneſtly deſired that all ſhould uſe the means he had furniſhed them with, that ſo inſtead of periſhing they might all come to repentance.

Here again it is not confined to all of us, or thoſe he wrote to: for they were all come to repentance before, otherwiſe he would not have called them beloved ſo often; therefore there is not a doubt with me, but that he means any man, and all men; eſpecially as there are ſeveral paſſages as expreſs to the purpoſe, and none that affirm the contrary.

And Paul repreſents God as enduring with much long-ſuffering, the veſſels of wrath fitted for deſtruc-

tion, Rom. ix. 22. which implies that he was not willing that even they ſhould periſh, but that they ſhould come to repentance, elſe why was he long-ſuffering towards them?

How wonderfully great and good is our God! How infinitely ſuperior are his glorious attributes of love and mercy, to our finite conceptions! the Heathens repreſented their gods as being partial to this or that lump of clay, or mere body and ſoul; and to this or that country: but it is not ſo with our God, though ſome repreſent him in that light.

Neither is our God, like to the god of this world, the prince of the power of the air. No: that cannot be; becauſe we have reaſon to believe that the god of this world is willing that many *ſhould* periſh, and that all ſhould *not* come to repentance. But far be it from us, to repreſent things in ſuch a light, as to give the ignorant reaſon to think, that our God, and the devil, have both determined that many ſhall abſolutely periſh, and not come to repentance.

Far be it from us to think that the God of mercy, would abſolutely and unconditionally leave for the devils more of his creatures than he gave to his firſt begotten Son.

What, muſt Chriſt ſuffer ſo much for a part? And ſhall the devil have all the reſt abſolutely left to him, without his ſuffering at all for them? No: it cannot be ſo. Our God never devotes any to the devil in this manner. It is men that firſt give themſelves to the devil, or their own luſts and paſſions; and then God's law, in juſtice, ſentences them to that place prepared for the devil and his angels.

God

God hath written a law in the hearts of those that never heard of Christ; this is a seed or light within them. To others he hath given the incorruptible seed of the word, to rule and guide them: "Then cometh the devil, and taketh away the seed out of their hearts, lest they should believe and be saved," Luke viii. 12. He cannot do it by force; but he doth it by tempting men to yield to the pleasures of the fleshly appetites, the world, &c. and thereby they debauch themselves, and put out the candle of the Lord within them, and the light of his word, and quench his spirit; and thereby cause that God, who is not willing that any should perish, to give them over to a *reprobate mind*; and to say, "My Spirit shall not always strive with man." I have called, but ye refused; I have stretched out my hands, but no man regarded, ye would none of my counsel; and despised all my reproof: therefore I also will laugh at your calamity, and mock when the whirlwind of distress and anguish cometh upon you, Prov. i. 24. 28.

Ye therefore, beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness. 2 Peter iii. 17.

John, speaking of those that are in the world, says, They are of the world: therefore speak they of the world, and the world heareth them. And soon after, he adds, And we have seen and do testify that the Father sent the Son, to be the Saviour of the world. 1 John iv. 5. —14.

From hence it appears, that John actually meant, or speaks of the same world in both these places; and he seems to keep up a distinction between believers

and the world through his whole epiſtle: and yet he teſtified that Jeſus is the propitiation for the ſins of the whole world, ch. ii. 2.

Rev. i. 7. Behold he cometh with clouds, and every eye ſhall ſee him (every one both good and bad; and many of them ſhall not only ſee him, but it is ſaid) and they alſo which pierced him; and all kindreds of the earth ſhall wail, becauſe of him.

From whence it is clear that ſome of his crucifiers will be damned; and yet it is equally clear that they might have been ſaved: unleſs we believe that Jeſus could offer up a vain prayer, when he ſaid, "Father forgive them, for they know not what they do." Jeſus never prayed for impoſſibilities; therefore there was no unchangeable decree for their damnation.

Rev. ii. 21. And I gave her (that is, Jezebel) ſpace to repent of her fornication, and ſhe repented not.

——22. Behold I will caſt her into a bed, &c. and I will kill her children with death, &c. Sure this muſt mean the ſecond death, for they were ſure to die the firſt death, whether they repented or not; therefore killing her followers, as I apprehend, means that he would condemn them to eternal death.

Now, if this Jezebel and her children were Calviniſtically reprobated, why ſhould he give her ſpace to repent of her deeds, and how could ſhe do any other than refuſe his grace in this?

And if they were Calviniſtically elected, how could ſhe refuſe his grace, and not repent; or how could ſhe ſeduce any to follow her ways, and thereby cauſe them to die eternally?

——iii. 1. Chriſt ſays to the church of Sardis, And unto the angel of the church of Sardis write: Theſe things ſaith

ſaith he, that hath the ſeven ſpirits of God, and the ſeven ſtars; I know thy works, that thou haſt a name, that thou liveſt, and art dead.

Be watchful, and ſtrengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Rev. iii. 2.

Remember therefore how thou haſt received and heard, and hold faſt, and repent. If therefore thou ſhalt not watch, I will come on thee as a thief, and thou ſhalt not know what hour I will come upon thee. —3.

Though Jeſus ſays they were dead, yet it doth not appear that they were as unable to hear, remember, hold faſt, and repent, as thoſe that are naturally dead; for if they were, Chriſt would not have commanded them to do it, and threatened them if they did not.

And to encourage them, he ſays, He that overcometh, the ſame ſhall be cloathed in white raiment, and I will not blot out his name out of the book of life, &c. —5.

This plainly implies, that if he did not overcome, he would blot it out: And the Lord ſaid to Moſes, "Whoſoever hath ſinned againſt me, him will I blot out of my book:" But moſt certainly, if they were Calviniſtically elected, they could not be blotted out; for God cannot break his word, or alter an unalterable decree.

And if they were Calviniſtically reprobated, I know not why their names ſhould ever be placed in the Lamb's book of life.

One would think that a doomſday book of death was the propereſt book for their names.

He that overcometh, ſaith Chriſt, ſhall be cloathed in white. The righteous man, ſaith God, "Shall ſurely live. But if that righteous man truſt to his own righteouſneſs, and commit iniquity, he ſhall die for it; his name ſhall be blotted out of the book of life."

Rev. iii.20. Behold I ſtand at the door and knock: If any man hear my voice, and open the door, I will come in to him, and ſup with him, and he with me.

This verſe beautifully deſcribes the actings of Chriſt, and men as they reſpect the converſion of the latter: For Chriſt is repreſented as knocking at the door, and heart of man, which implies his exciting good thoughts and deſires in the heart of the ſinner, to ſtir up and aid his conſcience, his influencing or alarming them, by his providences, word, or miniſters, and his inſpiring of them by his ſpirit, and giving of them grace, power, or ability, to believe in, receive, and obey him; after this manner I believe Chriſt deals with all men who hear the goſpel, and there is nothing wanting on his part to any, for the words following, "If any man hear my voice, and open the door," plainly imply that he ſuppoſed there might be ſome who will not hear and open their hearts to him; and this we know, is too often the caſe; witneſs thoſe Jews who ſtopped their ears, and reſiſted the Holy Ghoſt which ſpake by Stephen, and Paul's hearers. It is true, Jeſus has ſufficient power to break open the door, but it is not his method to preſs and drag men into his ſervice, but to invite and excite them to enter into it. Men may open the door by paying due and proper attention to his kind admonitions, and ſuffering them ſuitably to influence their

their hearts, whereby they are induced or diſpoſed to give up themſelves to, and believe in, and receive Chriſt as their Saviour; and the entering in of Chriſt implies the abundance of peace, and the richneſs of the comforts and conſolations which he ſhall enjoy, and the great increaſe of ſpiritual ſtrength which he ſhall experience.

And their ſupping together means the joy of Chriſt for the converſion of the ſinner, and the ſinner's joy for his own converſion; for as the poor ſinner receives Chriſt with readineſs and gratitude, when he comes and knocks, even ſo Chriſt will readily receive the poor ſinner when he comes to him, that he might have life, and mutual intercourſe, union, and fellowſhip take place between them.

Mr. Henry on this paſſage obſerves,

Firſt, That "Chriſt is graciouſly pleaſed by his word and ſpirit, to come to the door of the hearts of ſinners. He draws near to them in a way of mercy, ready to make them a kind viſit. 2dly, He finds this door ſhut againſt him, the heart of man is by nature ſhut up againſt Chriſt, by ignorance, unbelief, ſinful prejudices. 3dly, When he finds the heart ſhut, he doth not immediately withdraw, but waits to be gracious, even till his head be filled with the dew. 4thly, He uſes all proper means to awaken ſinners, and to cauſe them to open to him; he calls by his word, he knocks by the impulſes of his ſpirit upon their conſciences. 5thly, They that open unto him ſhall enjoy his preſence to their comfort and advantage, he will ſup with them, he will accept of what is good in them, he will eat his pleaſant fruit, and he will bring the beſt part of the entertainment with him;

if what he finds would make but a poor feaſt, what he brings will make up the deficiency; he will give freſh ſupplies of graces and comforts, and thereby ſtir up freſh actings of faith, and love, and delight; and in all this, Chriſt and his repenting people, will enjoy pleaſant communion with each other. Alas! what do careleſs obſtinate ſinners loſe by refuſing to open the door of the heart to Chriſt."

Had the *any man* (without reſtriction) here ſpoken of been Calviniſtically elected, ſure Chriſt would not have expreſſed himſelf in ſuch a doubtful manner. If *he hear, and open*; but he might rather have ſaid, and he ſhall hear and open.

And if the *any man* had been Calviniſtically reprobated, ſurely Chriſt would never have knocked at all, ſince he muſt know that ſuch could not hear and open.

It appears therefore that Chriſt knocks at the heart of all men that hear his goſpel, for admittance, that he invites them all to come and ſup with him, for all things are now ready; and that his ſeed is ſown in their hearts, and every one hath a talent, or a pound given him, according to his ſeveral ability; and that it is their own fault if they bury it in the earth or duſt of this world. See Matt. xxv. and Luke xix.

Rev. xx. 17. And the ſpirit and the bride ſay, Come. And let him that heareth, ſay, Come. And let him that is athirſt, Come: and whoſoever will, let him take the water of life freely.

Chriſt had before ſaid, Behold I ſtand at the door and knock; and here we are informed that both the ſpirit and the church ſay, *Come*; all ſeem to unite in ſaying, " Come, for all things are now ready." What a bleſſed privilege is it, that not only the thirſting ſoul, but every one that likes may come,

and

and take of the waters of life freely; for it is, *let him come?* If there is any real impediment in the way which he hath not power to remove, let it be removed, that ſo no one may be hindered.

The waters of life are freely offered to all that hear the goſpel; and means are uſed to induce poor ſinners to come and partake of them, and all thoſe who attend to the means, and wiſh to flee from the wrath to come, and are diſpoſed to receive the waters of life may freely partake of them, by coming for them; and that thoſe that will not come, ſhall be juſtly excluded: For God, with whom the gift originated, hath aſſured us, that thoſe who refuſe to come for it, ſhall not partake of it; and he has a right to diſpenſe his favours in his own way. When the prophet ſaid to Naaman, Go and waſh in Jordan ſeven times, and thou ſhalt be clean, 2 Kings v. 10. His going and waſhing was the condition which God was pleaſed to appoint; and God knew that he had power to refuſe or obey, otherwiſe he would not have required it. And he firſt refuſed, but afterwards, upon the expoſtulations of his ſervants, he obeyed, and then it was he obtained the bleſſing of healing.

Thus God by his word and miniſters, ſets before poor ſinners life and death, good and evil, a bleſſing and a curſe, and they are aſſured that either the joys of heaven, or the miſeries of hell, muſt unavoidably be their portion. God hath provided a feaſt of fat things for all people, Iſaiah xxv. 6. His oxen and his fatlings are killed, and his ſervants are commanded to bid or invite as many as they can find to the marriage, Matt. xxii. 4—9. Theſe are ſome of the bleſſings which God ſets before us, and the means he

makes

makes uſe of to excite a will, or raiſe a deſire in man to enjoy them: And after the means have been ſet before the ſinner, then aſk him if he ever feels any remorſe of conſcience for ſin? If he is ever pricked in the heart from a ſenſe of his guilt? If he has not felt ſomething within him, pointing out his obligations to his Creator, or ſaying, "This is the way, walk ye in it?" And if he chuſes to give you a ſerious anſwer, and ſpeak the truth, it will be, Yes. Tell him that
Rev. xxii. Jeſus Chriſt has been knocking at the door of his heart by his Spirit, word, miniſters, or providences, and that when he knocks again, it is his duty to open the door, with a flood of repentance, and to let him in. That he muſt receive him as his Saviour, Prophet, Prieſt, and King, yield him the choice and chief affections of his heart: That he muſt be buried with Chriſt by baptiſm unto death; that like as Chriſt was raiſed from the dead by the glory of the Father, ſo he alſo muſt walk in newneſs of life, then aſk him if he will do thus; and perhaps he will tell you, that he intends to do it before he dies, but declines it for the preſent; or that he hopes to be ſaved, and is as good as his neighbours; or, by way of excuſe, he will groan over ſomething about old *Adam*, and tell you he wiſhes to do it, but cannot. Theſe things are truths to be found verified every day.

And the true cauſes why ſinners do not come to Chriſt, is becauſe they *will not* do it, not becauſe they *cannot*; for they make light of the gracious offers of the waters of life, and excuſe themſelves with, "I have bought a yoke of oxen, or a piece of land, or I have married a wife, and therefore I cannot come" as yet. It is not becauſe they could not have a will,

or

or power given them; for he that hath no pleaſure in their death; that commands them to turn; that invites] them with a "Come now let us reaſon together;" that ſays his ways and dealings are equal; that ſows the ſeed upon every deſcription; that gives to every one a talent; that digs about and nurtures barren ſouls; that commands them all to repent; that willeth all to be ſaved; that hath by the righteouſneſs of one given the free gift, to come upon all; that hath given his Son for every man, and a propitiation for the ſins of the whole world; will and does moſt aſſuredly beſtow upon all that hear the goſpel, both an outward and inward ſufficiency of grace to enable them to receive and embrace it: therefore they have, if they neglect this great ſalvation, no cloak for their ſin, but will be found ſpeechleſs at the laſt day; for when the great bleſſings of the goſpel, the waters of life, were ſet before them, and they are invited to partake of them, and are led to acknowledge how much preferable they are to the polluted ſtreams of this world, and have a deſire raiſed in them, or a wiſh to enjoy them; and yet they ſuffer the fleſhly inclination, or carnal appetites, to preponderate over their wlll, and influence them to enjoy a little longer the muddy waters of this world; and when they are fully ſatisfied with them, then they mean to come and receive the waters of life; but alas! the ſame phantom of a dream continues to attach them ſo long to this world, that they drop into eternity in their wretched miſerable condition, before they come to the fountain of life for health!

Preach the goſpel to every creature, or every man, was the command of Jeſus, therefore the invitations are

are given to all that hear them; but if the people here invited were Calviniſtically elected, ſure it would never have been left to their own option, with only a let him come, nor would the invitation be given in this unlimited manner; let him that heareth, and *whoſoever will*, or any man who chuſes, let him take of the waters of life freely.

And if they were Calviniſtically reprobated, ſure it is only trifling with ſuch, or worſe, as being uſed for raiſing a deſire in them to partake of thoſe bleſſings from which they are abſolutely excluded.

The Calviniſts limit this invitation to only thoſe that do come, for they ſay that none but thoſe have a will or deſire to come; but this is a ſcriptureleſs aſſertion; and many paſſages prove that God hath given both will and power to thoſe that abuſe them. That man had a will to be ſaved, who came running to Jeſus, and enquiring what he muſt do to inherit eternal life; and Jeſus told him what, and that if he did it, he ſhould have treaſure in heaven. Jeſus loved him, and invited him to come; to take up the croſs, and follow him, Mark x. 17. 22. And thouſands there are who can tell you that they have an inclination, a will, to partake of the waters of life. It is a common thing for many to ſay, as I hope to be ſaved, to be forgiven, as I wiſh to be happy, &c. Now, theſe have a will to come, though but a faint one; and to theſe as well as others, is this invitation, *whoſoever will*, given. And to ſuch, this free permiſſion, *let him take*, is given, as an encouragement for them; becauſe, if they did but once taſte, they might find it pleaſant, and their will and deſires might be quickened after heavenly things, which would help them

them to overcome, or abate their reliſh for, earthly things; the earneſt deſire of which, is the great cauſe why they neglect this invitation, and follow the example of that young man by going away, or diſregarding the invitation of Chriſt to come; for "he went away grieved, becauſe he had great poſſeſſions."

And was a king to make a great feaſt, and give his officers and ſoldiers a general invitation, ſaying, Let not only the hungry, but *whoſoever will, let him come* and taſte of it; the Calviniſts themſelves would allow that the king ſuppoſed they all could come, and that the feaſt he had made, and the invitation he had given, were ſufficient to induce them to come, or to raiſe in their minds a will and deſire to come, which if they attended to, more than to any other object, would incline them to come; ſo that the general acceptation of the words is contrary to their interpretation.

The ſcriptures repreſent God in the moſt amiable and attractive light, as a Being who compaſſionates the natural weakneſſes of mankind, as one who is willing to forgive their ſins, and ready to receive, help, and bleſs them; and all this appears to be done on purpoſe to draw and incline their hearts to come and taſte of the waters of life. Indeed, ſome Calviniſts allow that they are outwardly called and invited to come, but not really and ſincerely; but I know not where to find a paſſage that ſays they are not.* And I think this invitation is as truly intended for every one that hears or reads it, as the fol-

* For remarks upon this ſubject, ſee Ezekiel, ch. xviii. & xxxiii.

lowing

lowing verſes are intended for every one that hears or reads them:

Rev. xxii. 18. For I teſtify unto every man that heareth the words of this book: If any man ſhall add unto theſe things, God ſhall add unto him the plagues that are written in this book.

——19. And if any man ſhall take away from the words of the book of this prophecy, God ſhall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book.

The apoſtle John had many wonderful myſteries revealed to him, how wonderful is it then that he ſhould be ignorant of Calviniſtic election if any ſuch thing really exiſted at that time; for had he known that there was a fixed number of perſons abſolutely elected to life, and whoſe part could not be taken out of the book of life, and out of the holy city, &c. ſure he could never have expreſſed himſelf ſo unguardedly, as to teſtify to them all, without exception, that if any of them added to theſe things, God ſhould add the plagues, &c. to them; or if they ſhould take away from the words, &c. God ſhould take away their parts out of the book of life; or that their unconditional election to life ſhould then become null and void.

Or had he known that any of thoſe who might hear the words of the prophecy were Calviniſtically reprobated, ſure he would never have threatened, that if they took away from the words, God ſhould take away their parts out of the book of life, and out of the holy city, and from the things that are written in this book. For ſuch can have no part nor lot in

theſe

theſe matters; and ſure I am, that unleſs they had a part in them, their part could not be taken out of, or from them.

I know ſome people repreſent ſuch threats as theſe latter, as being only the Lord's bugbears, made to frighten his children, and thus they liken their God to a ſilly man, who tells his children of witches and hobgoblins, to prevent their running about in the dark.

But our God is not a man that he ſhould lie, "Hath he ſaid it, and ſhall he not do it? Or, hath he ſpoken, and ſhall he not make it good?"—"Out of the mouth of the Moſt High proceedeth not evil and good;" great is his faithfulneſs; and juſt and true are all his ways.

Here follows a blank for a Collection of Paſſages, which limit or confine the Extent of the Death of Chriſt to ONLY his Elect, his Church, his Sheep, or his Friends; or ſuch Paſſages as aſſert that Chriſt did not die for all Men: For the Calviniſts poſitively declare he did not die for all Men. And Mr. Perkins and others of them ſay, that "The Ranſom was deſigned by the Decree of the Father, and by the Interceſſion and Oblation of the Son, for the Elect ONLY."* The whole concluded by a ſhort Dialogue.

* Arminian Magazine, vol. vi. p. 115.

Third

The Third Scale.

Calviniſt. WHY have you not made the propoſed collection?

General. Becauſe I found it exceeding difficult to perform.

Calviniſt. You found it exceedingly againſt the grain, I ſuppoſe you mean; for you did not ſeem to think it a difficulty to produce paſſages to fill up your Firſt and Second Scales, you found numbers for them.

General.

General. Very true, I have found a great many more for them than I have placed here, but the reaſon why I did not fill up this, was not becauſe it was againſt the grain, but becauſe when I ſearched the ſcriptures through, I could not find any to place there.

Second Calviniſt. I can find twenty preſently.

Third Calviniſt. Five is ſufficient. Indeed, if five hundred were wanting there might be ſome difficulty in producing them.

Fourth Calviniſt. I can find a thouſand. *

General. Pleaſe to find me one, and I will not trouble you to look for the nine hundred and ninety-nine, which may remain.

Here follow a number of Paſſages that are generally brought by the Calviniſts to ſupport their Notions of Election and Reprobation. Many of which Paſſages tend to prove that the Senſe I have before given of Election and Reprobation is Scriptural.

BUT unto the ſons of the concubines which Abraham had, Abraham gave gifts, and ſent them away from Iſaac his ſon (while he yet lived) eaſtward unto the eaſt country. Gen. xxv. 6.

* Theſe three laſt anſwers were actually ſpoken by three reputable Calviniſts in this country, when they heard of the Author's challenges for the Calviniſts to produce five paſſages. But as they have not ſo much as ſent him one to the purpoſe, the blank ſtill remains to be filled up.

Cole ſays, "As Abraham dealt by his concubine's children, ſo doth God by the Iſhmaels of the world, he gives them portions and ſends them away; but the inheritance he reſerves for his Iſaacs; to them he gives all that he hath; yea even himſelf: and what can we have more?" *

But I cannot think this paſſage any proof that God hath eternally and perſonally reprobated any; for though Abraham for wiſe reaſons ſent them away to ſettle in other places, yet I believe Abraham was deſirous and careful to promote the future, as well as the preſent happineſs of all his offspring; for God ſaid that he knew that he would command *his houſehold* after him to walk in his ways, &c. Gen. xviii. 19. But the Calviniſts ſuppoſe that God is not deſirous to promote the future happineſs of thoſe whom Cole calls the Iſhmaels of the world. And though he gives them the good things of this life, yet according to their doctrines he leaves them in ſuch a ſituation that they cannot but abuſe his bleſſings, and conſequently bring upon themſelves the greater condemnation.

In my humble apprehenſion, we may with as much propriety infer the Calviniſtic doctrines of election and reprobation from the two great pillars which ſupported the houſe in which the Philiſtines were aſſembled to make ſport with Sampſon; and as Sampſon took hold of theſe pillars, the one with his right hand, and the other with his left; and they were in his *hand*, the means of cauſing to go, or ſending himſelf and the Philiſtines away to their appointed deſtinies;

* On God's Sovereignty, &c. 8th Edition, p. 103.——18th Edition, p. 163.

ſo

ſo it might as well be inferred that theſe pillars repreſented thoſe decrees, that cauſe to go, or ſend away the Iſhmaels of this world to their appointed ſtations in hell; and the Iſaacs to that inheritance reſerved for them in Heaven.

And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had ſpoken unto Moſes. Exod. ix. 12.

The tenor of ſcripture gives us reaſon to think it inconſiſtent with the perfections and character of God, purpoſely to uſe his power and influence over his creatures, to cauſe them to trangreſs his high commands; therefore when it is ſaid of Pharaoh, that the Lord hardened his heart; or of King Saul, that "an evil ſpirit from the Lord troubled him," 1 Sam. xvi. 14. we are not to ſuppoſe that God really ſent an evil ſpirit to trouble Saul, or neceſſitate him to ſin, and attempt to murder David; or that he neceſſitated Pharaoh to diſobey his commands, and ſin againſt him. No: it means that he permitted it; for God need only to withdraw his grace from proud ſinners, and then the devil and the world will ſoon teach them to defy God, and fit them for any miſchief.

It appears that Pharaoh was a man of a cruel, obſtinate, perverſe, and hardened diſpoſition. For God at the very firſt ſaid to Moſes, And I am ſure that the king of Egypt will not let you go, no, not by a mighty hand, Exod. iii. 19. And we find that he hardened his own heart, and deſpiſed the firſt ſix miracles that God wrought, before it is ſaid (in the Hebrew) that the Lord hardened his heart. * And when the

 thunders,

* For though it is ſaid, ch. vii. 13. "He hardened Pharaoh's heart;" yet Goadſby upon that verſe ſays, "In the Hebrew it is, "Pharaoh's

thunders, &c. ceaſed, it is ſaid he ſinned yet more, and hardened his heart, he and his ſervants. But if God had primarily and poſitively hardened his heart by his ſecret power, then he would have been the author of his ſin.

If God took any active part in hardening Pharaoh's heart, I think it could be no otherwiſe than by uſing ſuch means as ought to have led him to repentance, viz. God's goodneſs, forbearance, and long-ſuffering to him, which ſeemed to harden his proud heart. For when God's judgments were upon him, then he acknowledged his ſin, ix. 27. But when there was reſpite, then he did not ſet his heart upon them, vii. 23. but hardened his heart; therefore he, after his hard and impenitent heart, treaſured up wrath againſt the day of wrath.

While the genial influences of the ſunſhine upon an image of wax, it renders it ſoft and pliable; but when the ſun withdraws its warmth, and the midnight cold comes on, then the ſame image becomes ſtiff and hard. In like manner, when God withdraws his grace from thoſe that have long abuſed it, they become ſtiff, hardened, and abandoned. When the Spirit of the Lord departed from Saul, an evil ſpirit from the Lord troubled him.

We ought to be very careful how we charge God with tempting men to ſin, for nothing is more hate-

"Pharaoh's heart is hardened, &c. it is the very ſame phraſe which we render, "Pharaoh's heart was hardened," ver. 22.; and ought to have been rendered ſo here, as it is in other verſions; for there is not the leaſt hint, either in one place or the other, of any perſon who hardened his heart."

And I find our Old Engliſh Tranſlation reads this verſe thus,—So Pharaoh's heart was hardened, and he hearkened not unto them, &c.

ful

ful to God than ſin. Let us moſt heartily give him all the glory of our good actions; but let us not diſgrace him by laying our bad ones alſo at his door.

And in very deed of this cauſe have I raiſed thee up, for to ſhew in thee my power; and that my name may be declared throughout all the earth. Exod. ix. 16.

Goadſby, in his paraphraſe on theſe words, ſays, "The Hebrew word which we tranſlate he raiſed up, does never ſignify to raiſe a thing into being, but to preſerve and eſtabliſh it, as may be ſeen, 1 Kings xv. 4.—Prov. xxxix. 4. And accordingly the Septuagint tranſlation, the Chaldee, Samaritan, Arabic, and Junius, and Tremellius, all render this place, "For this cauſe thou haſt been hitherto preſerved, and in this ſenſe the apoſtle uſes the expreſſion, I have raiſed thee up, Rom. ix. 17. Pharaoh had long before deſerved to be deſtroyed; yet God thought fit to ſpare him, and make him ſubſiſt for a conſiderable time, to ſhew his power by the ſigns and wonders that he wrought in the land of Egypt," &c.

And it appears that Pharaoh was a fit inſtrument for the purpoſe of God; his uſage of the Iſraelites proves him to be a man of a cruel and wicked diſpoſition; his ſpeech to Moſes ſhews him to be very haughty, and his contempt of God's commands and plagues prove him to be moſt obſtinately perverſe, and hardened in his temper. Exodus ix.

The Lord's mercy to Hezekiah, in raiſing him up from ſickneſs, preſerving of his life, and giving him a ſign, did not anſwer the purpoſe it ought to have done. For Hezekiah's heart was lifted up, therefore

there was wrath upon him, 2 Chron. xxii. 24, 25. His heart appears in a meaſure to be hardened by it; yet it cannot truly be ſaid that the Lord hardened it, or was the cauſe of his ſin. No: God's goodneſs, forbearance, and long-ſuffering, ought to have had a contrary effect upon him.

And it doth not appear from any thing here ſaid of Pharaoh, that he was Calviniſtically reprobated, but only that he reprobated himſelf; and conſequently was by God given over to a reprobate mind; and as he had refuſed to glorify God, therefore God juſtly preſerved and made uſe of him as a fit inſtrument by which he might glorify himſelf.

Fulgentius makes this compariſon betwixt Pharaoh and Nebuchadnezzar, "In reſpect to their nature they were both men; in reſpect of their dignity, they were both kings; in reſpect of the cauſe, they both kept the people of God in captivity; in reſpect to their puniſhment, they were both chaſtiſed by the rod of clemency. What was it therefore that made their ends to be ſo different but this, that one, ſenſible of God's hand, bewailed his own iniquity: the other fought againſt the moſt merciful truth of God, by his own free will?" See Arminian Magazine, vol. vii. p. 120.

Exodus xxxiii. 12. I know thee by name.

The Calviniſts infer from this paſſage, that the elect are choſen by name, and by that name they are known. But theſe words do not appear to have the the leaſt reference to any other perſon than Moſes. God was pleaſed to uſe him as his friend, and ſpeak to him face to face; which he does not to us.

God

God ſays, "I know all the fowls of the mountains," Pſalm l. 11. And I make no doubt but that he knew their names; but we do not infer from thence that they were all perſonally choſen by name.

Again he ſays, "I know Ephraim," Hoſea v. 3. and, "I did know thee in the wilderneſs, iii. 5. But that is no proof that they were perſonally elected to ſalvation: For with many of the latter the Lord was diſpleaſed, and ſome of them he ſlew, and they were called ſinners againſt their own ſouls. And the ſame prophet ſays of the former, My God will caſt them away, becauſe they did not hearken unto him, and they ſhall be wanderers among the nations, ix. 17.

"*But I know you*," ſays Jeſus to the Jews, John v. 42. But that is no proof that they were perſonally choſen by name, for they had not then the love of God in them.

To know God, is to judge the cauſe of the poor and needy, Jer. xxii. 16. And when we do this, and walk in his ways, then we may reaſonably hope, that "we are known of God."

The angel of the Lord having a meſſage to Abraham, called him by his name twice, Gen. xxii. 11. And the Lord called out of the buſh, Moſes, Moſes, Exod. iii. 4. And both theſe are brought to confirm the inference from the other, that the elect are perſonally choſen by name, and by number. The Lord called by name Bezaleel, and filled him, and all the wiſe-hearted with wiſdom to do all that was commanded Moſes, Exod. xxxi. 3. 6. But that is no proof that he was Calviniſtically elected: nor can theſe things be any proof that all thoſe who are not thus called by name are Calviniſtically reprobated.

What is more common than for a maſter to call his ſervants once, or twice by their names, when he wants them? And becauſe the Lord and the Angel called Moſes and Abraham in this manner, why ſhould we infer from it that there is a certain determinate number of perſons called by name? What language could the Lord have made uſe of with more propriety when he wiſhed Moſes to attend to him?

The Lord ſaid of Gog, "I will be ſanctified in thee, O Gog, Ezekiel xxxviii. 16. And God called Cyrus by his name, Iſaiah xlv. 4.: but ſuch things can be no proof that any of theſe were perſonally choſen by name to ſalvation.

Cruden obſerves, that, "To know any one by his name (referring to this verſe) expreſſes a diſtinction, a friendſhip, a particular familiarity. It is ſpoken perhaps in alluſion to the manner of the kings of the eaſt, who had very little converſation with their ſubjects; they ſaw them but ſeldom, and hardly ever appeared in publick: So that when they knew any one of their ſervants by name, when they vouchſafed to ſpeak to them, to call them, and to admit them into their preſence, it was eſteemed as a very great mark of favour."

Numbers xxiii. 9. Lo! the people ſhall dwell alone, and ſhall not be reckoned among the nations.

Theſe words of Balaam are brought by Cole as being typical of, or to prove that there is an election of men to ſalvation.* But if it has any thing to do with election, it is equally typical of the ſcripture election of believers, who are to come out from the world, and be ſeparate, to put on Chriſt, &c.

* Diſcourſe on God's Sovereignty, &c. p. 90. 18th Edition. 8th Edition, p. 80.

When

When the Moſt High divided to the nations their inheritance; when he ſeparated the ſons of Adam, he ſet the bounds of the people according to the number of the children of Iſrael. Deut. xxvii. 8.

This paſſage undoubtedly refers to God's governing providence, the whole earth is the Lord's, and he has a right to diſpoſe of it to whom he pleaſes. In the days of Peleg it is ſaid "the earth was divided." But we find in Abraham's days that there were large tracts in the land of Canaan, which were at liberty for any family that pleaſed to occupy them, and feed their flocks upon them: For Abraham ſaid unto Lot, "Is not the whole land before thee?" Separate thyſelf I pray thee from me, if thou will take the left hand, then I will go to the right, &c. And it appears that God always made room for the children of Iſrael according to their number. This however is very certain, that this paſſage refers to a time when there were nations; when there were *ſons of Adam* to ſeparate, and people to ſet bounds to; and therefore can have no reference to things done in eternity, or any ways prove perſonal election from eternity; though Cole ſays, "It ſeems a good conſequent, that if yet particular nations were fore-appointed for particular provinces on earth; much more ſhould particular perſons be deſigned for thoſe particular manſions in heaven." *

I will be his father, and he ſhall be my ſon. If he commit iniquity, I will chaſten him with the rod of men, and with the ſtripes of the children of men; but my mercy ſhall not depart away from him, as I took it from Saul, whom I put away before thee. 2 Samuel ix. 14. ——15.

* Diſcourſe on God's Sovereignty, &c. p. 103, 18th Edition. 8th Edition, p. 59.

And

2 Samuel ix. 16. And thine houſe, and thy kingdom, ſhall be eſtabliſhed for ever before thee: thy throne ſhall be eſtabliſhed for ever.

This latter verſe may undoubtedly be taken in a ſpiritual ſenſe, as referring to the Meſſiah, whoſe kingdom ſhall be eſtabliſhed for ever, according to Luke i. 32, 33.

But the two firſt verſes may be underſtood as ſpeaking of Solomon, who was to build an houſe, and of his ſeed after him; and this latter verſe alſo appears to be a confirmation that he would not take the temporal ſceptre from David's houſe, as he took it from Saul before him; but would continue it in his family for ever. Yet this appears to be upon the condition of his family's performing their part of the covenant; for thus the Lord explains his own words, when he ſays to Solomon, "If thou walk before me, as David thy father walked, and keep all my ſtatutes, then I will eſtabliſh the throne of thy kingdom upon Iſrael for ever, as I promiſed David thy father, ſaying, There ſhall not fail thee a man upon the throne of Iſrael: but if ye ſhall at all turn from following me, ye or your children, and will not keep my commandments, and my ſtatutes which I have ſet before you, but go and ſerve other gods, and worſhip them: then will I cut off Iſrael out of the land which I have given them," &c. 1 Kings ix. 3, 4, 5, 6, 7.

And we know that the houſe of David committed this iniquity, and therefore the ten tribes were firſt rent from them. And in a few centuries after they did not rule over the tribe of Judah.

Now, as it appears that every part of theſe promiſes (except the deſcent of the Meſſiah from his loins) were

were conditional, how can they any ways be applicable to unconditional election? But it is evident they can with greater propriety be applied to the ſcriptural election which I contend for.

And ſurely none but Jews, who ſay that Chriſt is not yet come, will be ſo hardy as to apply the ſpiritual meaning of the latter promiſe to themſelves, and expect that the Meſſiah ſhall deſcend from their loins.

Although my houſe be not ſo with God, yet he hath made with me an everlaſting covenant, ordered in all things and ſure: for this is all my ſalvation and all my deſire, although he make it not to grow. 2 Samuel xxiii. 5.

It appears that the Phariſees were very ready to apply the promiſes made to faithful Abraham to themſelves; and there are not wanting in our day perſons, who as readily apply the middle part of this verſe to themſelves. But the firſt clauſe they leave out, being unwilling to apply it to their own family; and the latter clauſe they omit, becauſe they cannot reconcile it with their notions of election. But ſure if David in the middle part of the verſe meant that God had perſonally and abſolutely elected him or his poſterity to ſalvation, he would never have ſignified, in the latter part, that God did not make this unconditional covenant to grow or proſper; and as David no where mentions that God had abſolutely covenanted to give him eternal life, it is therefore more than probable that David is here ſpeaking of the covenant which God had made with him reſpecting the kingdom. Be it what it may, it appears to be ſomething that God was not under an abſolute engagement to make to grow, or proſper. No: there

was

was no doubt but God would fulfil his part of the covenant, given to David and his family, if they fulfilled theirs; and this was left to their option; God would not force them to do it. He did not make the everlaſting covenant made with Phineas and his houſe, always to grow, 1 Sam. ii. 30.

And though the Aaronical prieſthood is called an everlaſting prieſthood, Exodus xl. 15.; yet we believe it is long ſince aboliſhed: and the word ſalvation was often uſed by the Jews to expreſs deliverance from enemies, which David and his family were ſure to experience while they fulfilled the covenant of the Lord. And as we read that "The everlaſting mountains were ſcattered," Habakkuk iii. 6. So now we know, that when David's family forſook the covenant of the Lord, then the Lord was pleaſed to divide, and ſcatter the kingdom from them.

Pſalm lxxix. 30. If his children forſake my law, and walk not in my
——31. judgment; if they break my ſtatutes, and keep not
——32. my commandments; then will I viſit their tranſgreſſions with the rod, and their iniquity with ſtripes.
——33. Nevertheleſs my loving-kindneſs will I not utterly take
——34. from him, nor ſuffer my faithfulneſs to fail. My covenant will I not break, nor alter the thing that is
——35. gone out of my lips. Once I have ſworn by my Holi-
——36. neſs, that I will not lie unto David. His ſeed ſhall endure for ever, and his throne as the ſun before me.

In this Pſalm David rehearſes the promiſes of God to him, which I have before noticed, 2 Sam. vii. 14, 15, 16. It was a delightful theme for David, to think God had ſworn with an oath to him, that of the fruit of his loins according to the fleſh, he would raiſe up Chriſt to ſit on his throne, Acts ii. 30. But this promiſe

promiſe cannot with propriety be conſtrued to belong to any one now living.

But in theſe words there was contained a promiſe, that if his children forſook his law, &c. yet God would only viſit their tranſgreſſions with the rod, but would not take his loving-kindneſs utterly from him.

Now, what this loving-kindneſs was muſt be beſt learnt from the original words of God, who ſays, "My mercy ſhall not depart away from him, as I took it from Saul whom I put away before thee;" therefore this promiſe relates to the continuance of the kingdom in his family: and in this light David himſelf relates it; for he ſays, "The Lord hath ſworn in truth unto David, he will not turn from it; of the fruit of thy body will I ſet upon thy throne. If thy children will keep my covenant, and my teſtimony, that I ſhall teach them, their children ſhall alſo ſit upon thy throne for evermore," Pſalm cxxxii. 11, 12. And from this latter verſe it is alſo plain, that David alſo underſtood this covenant to be only a conditional one; and thus he repreſents it to Solomon his ſon, 1 Kings ii. 4.: and thus Solomon underſtood it, for he prays, "Therefore now, Lord God of Iſrael, keep with thy ſervant David my father that thou promiſedſt him, ſaying, there ſhall not fail thee a man in my ſight to ſit on the throne of Iſrael; ſo that thy children take heed to their way, that they walk before me as thou haſt walked before me," 1 Kings viii. 23.

Now, as theſe promiſes, except that of the deſcent of Chriſt from his loins, are conditional, they cannot be properly applicable to unconditional election; but rather contrary thereto: and as there is nothing about eternal life in the paſſage, or an eternal ſtate of rewards Pſalm lxxxix.

wards or puniſhments: and as David himſelf, perhaps by the ſpirit of prophecy, ſeems to foreſee a breach, and ſays, "Thou haſt caſt off and abhorred, thou haſt been wroth with thine anointed; thou haſt made void the covenant of thy ſervant; thou haſt profaned his crown, by caſting of it to the ground," xxxviii. 39. It is very clear that nothing here contained can have reference to Calviniſtic election or reprobation.

And further, this covenant made with David and his poſterity reſpecting the kingdom, is ſaid to be *eſtabliſhed for ever as the moon*, ver. 37.; or as the ſun; from which it appears that David did not ſuppoſe it referred to a time when this world, the ſun, and the moon, ſhould not exiſt. And David's family or poſterity are here ſpoken of collectively as a body, and I have before obſerved, that when they are ſpoken to as individuals the language is different: Thus, David ſpeaking to Solomon as an individual, charges him to know God, &c.; and then ſolemnly adds, "If thou "ſeek him, he will be found of thee; but if thou forſake him, he will caſt thee off for ever," 1 Chron. xviii. 9. And the Lord ſays of another individual of David's family, Though Coniah the ſon of Jehoiakim king of Judah, were the ſignet upon my right hand, yet would I pluck thee hence, Jer. xxii. 24.

Pſalm cx. 3. Thy people *ſhall be* willing in the day of thy power, in the beauties of holineſs, from the womb of the morning: thou haſt the dew of thy youth.

It is to be obſerved that the words *ſhall be*, upon which the Calviniſts lay the ſtreſs of their argument, are not in the original, but ſupplied by our tranſlators, as they acknowledge, by putting of them in *Italics*.

And

And as they were in general Calviniſts, we naturally conclude that they ſupplied the text with ſuch words as were moſt conſiſtent with, or expreſſive of their own ſentiments.

But if the word *ſhall* had been in the original, I think the Calviniſts ought not to lay that ſtreſs upon it, or take it in that poſitive ſenſe as many of them do. For ſuppoſe an ignorant perſon unacquainted with the names and characters of God, of David, and Joſeph, was to affix this ſenſe to it, and to read that David had ſaid of the church, "God is in the midſt of her, ſhe ſhall not be moved, Pſalm xlvi. 5. God *ſhall* help her, and that right early; or that Joſeph had ſaid to Pharaoh, God *ſhall* give Pharaoh an anſwer of peace, Gen. xli. 16. Would he not conclude that David was God's ſovereign; and that Joſeph was God's maſter, and telling Pharaoh that he would command or oblige God to give him an anſwer of peace?

And a great number of paſſages may be brought to ſhew that the word *ſhall* does not imply that God would irreſiſtibly work upon a people, and make them willing.

If David, by *the day of God's power*, meant the goſpel day, then I conclude that he meant that none but thoſe that came willingly to the goſpel feaſt could partake of its dainties. The goſpel is that great ſupper to which all are bidden or invited that hear of it; and thoſe that are unwilling to come, and excuſe themſelves, do not partake of it: For none will partake of its bleſſings, but willing ſouls. In the goſpel we read, "My Father giveth you the true bread." "Come for all things are now ready."—"Him that cometh to me, I will in no wiſe caſt out."—"Ye

were

were willing for a ſeaſon to abide in his light." "Theſe things I ſay unto you that ye might be ſaved." "And ye will not come unto me that ye might have life."—How oft would I have gathered you, but you would not? "If any man will do his will, he ſhall know of the doctrine," &c. "And the ſpirit and the bride ſay, Come," and not only the thirſty, but any that have the leaſt inclination may; "*whoſoever will* let him come, and take of the waters of life freely."

But the goſpel no where ſays, That God irreſiſtibly works upon any by his ſpirit, and makes them willing. No: the Lord's is free grace, not forced grace. We are to enter voluntary into his ſervice; not to be preſſed into it by force. We are called; not hauled; his is a free ſervice, not a ſlaviſh forced one.

Were we preſſed into his Majeſty's ſervice, and obliged to ſerve him, though he might pay us for it at the ſame rate he did his volunteers, yet we ſhould not call it, nor would his Majeſty think it to be, a free, willing ſervice, becauſe we were preſſed into it; nor ſhould we call his pay a free gift, becauſe we ſhould have a right to it, and to much more for the ſervice he forced from us.

So was God to work irreſiſtibly upon us, and preſs us into his ſervice, it would not be called a free voluntary ſervice, but a forced one, becauſe we were preſſed into it. Nor could his grace be called free grace, but forced grace: nor ſhould we call his pay or reward a free gift, becauſe we ſhould have ſome right to it, and might claim it as our due, for ſervice forced from us. And at the beſt, of ſuch ſervices we may ſay with Milton, "When will and reaſon are de-

ſpoiled

ſpoiled of freedom, and made paſſive, they ſerve neceſſity, not God." *

The Rev. Mr. Hervey, in his Meditations, vol. i. p. 95. 18th edition, thus paraphraſes the text now before us.

" *In the day of thy power*, when thy glorious goſ-
" pel ſhall be publiſhed in the world, and accom-
" panied with marvellous efficacy; in that memo-
" rable period, *thy people*, diſcontinuing the former ob-
" lations, commanded under the Moſaic law, ſhall
" devote *themſelves*, as ſo many living ſacrifices, to
" thy honour. Not conſtrained by force, but charmed
" with thy excellency, they ſhall come in *volunteers*
" to thy ſervice, and be *free-will-offerings* in thy
" church," &c.

I was ſet up from everlaſting, from the beginning, or ever the earth was. Prov. viii. 23.

This paſſage is brought to prove perſonal and eternal election. But ſurely it may as eaſily be proved from the exiſtence of God from the beginning, as from that of wiſdom; the argument to prove their perſonal and eternal election may be as eaſily drawn from the one as the other; but with no manner of propriety from either.

The Lord hath made all things for himſelf: yea even the wicked for the day of evil. —xvi. 4.

If the Lord hath made all things for himſelf, then of courſe he moſt certainly made thoſe for himſelf who were afterwards wicked. One would think it impoſſible (if he did not know it to be true) that a Chriſtian could ſuppoſe that God did originally and deſignedly create a vaſt number of intelligent and

* Paradiſe Loſt, book iii. ver. 108.

accountable beings, and then unconditionally leave them to fall as a prey to his moſt inveterate enemy the devil; or that an all-glorious God had any need of ſinful wicked men to add to his glory.

On this doctrine of Calviniſtic reprobation a Deiſtical writer, in a piece lately publiſhed, forms one of the keeneſt arguments he has there produced againſt Chriſtianity, which he ſuppoſes to teach, becauſe ſome of its profeſſors do, that a great part of mankind are reprobated; and he repreſents them as teaching that theſe are,

> " Heirs of hell fire by *creation*,
> Damned by predeſtination;"

And can we entertain lower and more diſhonourable notions of God, than to ſuppoſe him capable of primarily and purpoſely making men, as men, and then leaving them for the Devil: particularly when we conſider, that his word aſſures us that men are entirely the cauſe of their own damnation? For " wiſdom crieth in the ſtreets, in the chief places of concourſe, in the opening of the gates, in the city, and invites them to turn, and promiſes to pour out her ſpirit upon them." But becauſe they refuſed to hearken, diſregarded, and ſet at nought all her counſel; then ſhe ſays ſhe will mock when the whirlwind, diſtreſs, and anguiſh come upon them; then they ſhall " eat of the fruit of their own way, and be filled with their own devices;" then God will juſtly ſentence them as wicked men, to that place of evil *prepared for the Devil and his angels.*

The ſcriptures inform us that God is the creator of all men; that he hath made men upright. But it

it no where ſays that he hath made men wicked; beſides, the day of evil here ſpoken of, doth not neceſſarily mean a ſtate of future puniſhment. But it is full as likely to mean only the day of affliction, or the day of death, which is to them an evil day indeed, as it puts a full end to all their hopes and expectations.

Solomon ſays, "The Lord hath made all things for himſelf." The Lord ſays, "All ſouls are mine." Paul calls the Heathens "the offspring of God." The Lord declares his ways to be equal toward them. But I think the Calviniſts repreſent them as very unequal, for they ſay, He hath eternally, perſonally, and abſolutely elected ſome of his offspring to the moſt exalted bliſs; and that he hath reprobated others, and conſequently the moſt extreme miſery muſt be their portion.

Dr. Whitby hath this remark, "God, ſaith the "apoſtle, *loved us firſt, before we loved him.* God, ſaith, this doctrine, hated the generality of us firſt, before we hated him! and did not prevent us, not with his bleſſings, but with ſubjection to an eternal curſe." *

But now, thus ſaith the Lord that created thee, O Jacob, and he that formed thee, O Iſrael, Fear not, for I have redeemed thee; I have called thee by name; thou art mine. Iſaiah xliii. 1.

God created and formed Iſrael as a nation, that they ſhould ſhew forth his praiſe. So Chriſtians are God's workmanſhip, created in Chriſt Jeſus, unto good works, Epheſ. ii. 10. God alſo redeemed them from ſlavery. He *gave Egypt for their ranſom*; and he hath

* Arm. Mag. vol. ix. p. 402.

alſo redeemed us from a worſe bondage, and by a far greater price; giving his own Son to be a ranſom for us.

God called the whole Jewiſh nation by the names of his Iſrael, people, flock, heritage, children, &c. and *his own*.

And his word calls the whole Gentile Chriſtian church his elect, his people, flock, children; they are all branches in Chriſt; all "partake of the root and fulneſs of the good olive, and ſtand by faith;" and all are cautioned not to be *high-minded, but fear*; leſt, as God ſpared not the natural branches, he *ſpare not us*.

What can be plainer than that this verſe was ſpoken of, and belonged to, the whole Jewiſh church? and it may be applicable thus far, to the Chriſtian. But how abſurd is it to attempt to prove from it that God perſonally, and by name, elected individuals to ſalvation!

God called Cyrus by his name, and called him his elect, his ſhepherd, and his anointed; and may they not with as much propriety ſay that he was perſonally elected by name to ſalvation? Or that becauſe God called him by his name, therefore they are called by name, and perſonally elected to ſalvation. For further remarks upon God's calling perſons by name, ſee Exodus xxxiii. 12. in this Scale.

Iſaiah xliii. 21. This people have I formed for myſelf; they ſhall ſhew forth my praiſe.

God formed them that they might ſhew forth his praiſe; and this they were under the moſt binding obligations to do; but alas! how little did they anſwer the deſired end. God elected, called, delivered, ſanctified,

ſanctified, preſerved, and taught them. He did every thing for his vineyard that he could do; but "when he looked that it ſhould bring forth grapes, brought it forth wild grapes." But in compaſſion and love, he ſent his ſervants to admoniſh and reclaim them, yet ſome they beat, and others they killed. Therefore Jeſus ſaid, the lord of the vineyard will come and deſtroy the huſbandmen, and give the vineyard to others. From all which it is very plain, that this people were not formed by irreſiſtible grace to obedience; nor yet abſolutely elected to ſalvation.

But the words rather prove the ſcriptural election which I wiſh to illuſtrate. For are not believers like them formed and elected to be his people? let us then walk worthy of him who hath by his grace formed and elected us; who hath called us out of darkneſs into his marvellous light.

The people of thy holineſs have poſſeſſed it but a little while: our adverſaries have trodden down thy ſanctuary. We are thine; thou never bareſt rule over them; they were not called by thy name. Iſaiah lxiii. 18. ——19.

Matthew reckons only forty-two generations from Abraham to Chriſt; and we know that all theſe generations were not in poſſeſſion of the land of Canaan, ſo that the prophet might well ſay, "his people had poſſeſſed it but a little while;" eſpecially if he conſidered that it was promiſed them for an everlaſting poſſeſſion, Gen. xvii. 8. And that they were God's elect peculiar people, and called by his holy name.

But whoſe fault was it that they were only a little while in poſſeſſion of the promiſed Canaan? Moſt certainly their own; for it was their own wickedneſs that diſpoſſeſſed them. The prophet had before

ſaid they were "a rebellious people, lying children, children that will not hear the law of the Lord," Iſaiah xxx. 9. And he called upon them to return; but ſays he, "*Ye would not*," xxx. 15. not ye *could not*. Again; "they rebelled, and vexed his Holy Spirit, therefore he was turned to be their enemy," lxiii. 10. "*Yea, they have choſen their own ways*, and their ſoul delighteth in their abominations. I alſo will chooſe their deluſions, and will bring their fears upon them: becauſe when I called none did anſwer, when I ſpake, they did not hear," &c. lxvi. 3, 4. From hence it plainly appears to be their own fault; they did not make their election and God's promiſes *ſure*; therefore they forfeited their right to them, and were diſpoſſeſſed of their everlaſting poſſeſſion, ſo that theſe paſſages tend to prove ſcriptural rather than Calviniſtic election.

And though the prophet calls the Gentiles adverſaries, and ſays, Thou never bareſt rule over them; yet I cannot ſee what this has to do with Calviniſtic reprobation; it is true, God did not rule in their hearts; but whoſe fault was that? the apoſtle ſays it was "becauſe when they knew God, they glorified him not as God; therefore as they did not chooſe to retain him in their hearts, God gave them over to a reprobate mind;" but it no where ſays he Calviniſtically reprobated them.

Jer. i. 5. Before I formed thee in the belly I knew thee; and before thou cameſt forth of the womb I ſanctified thee; and I ordained thee a prophet unto the nations.

I have heard this verſe brought forth to prove Calviniſtic election, but I believe Cole and others only

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argue from this, that if men were perſonally choſen before they were born, to particular offices here, therefore it is likely that they were perſonally choſen to things of a much bigger importance.

But let it be obſerved, that it appeared neceſſary in the wiſdom of God for futhering his great deſigns here, to chooſe and appoint perſons for ſuch particular works as he ſaw meet, for the good of the whole, to carry on. Thus Moſes was choſen for bringing up the people out of Egypt. Thus Jeremy was ſet apart as a prophet over all the nations: And thus the bleſſed Jeſus was appointed to die as "a propitiation for the ſins of the whole world." But we do not know that it was neceſſary for God perſonally and abſolutely to elect perſons to another world; even before they had lived in this. Nay, the ſcripture gives us every reaſon to think that there is no ſuch thing.

And further we may obſerve, that though the electing of perſons to particular offices is all of grace; and often before they were born, yet God ſeems to obſerve the ſame method in *their* election as he does in *ours*. For wherever our election and the foreknowledge of God are mentioned together, foreknowledge always ſeems to be the principle. They were elect according to the foreknowledge of God; not foreknown according to their election. Predeſtinated as they were foreknown; not foreknown bccauſe they were predeſtinated. And thus it is here; before I formed thee, *I knew thee*. God foreknew before he was born, that he would be a fit inſtrument for the purpoſe, for which he was pleaſed to ordain him.

And with reſpect to Paul, does the hiſtory of the Jewiſh people ever preſent to us a man more zealous, earneſt, and reſolute in defence of what he thought to be God's church, touching the law of which he ſays he was blameleſs? and moſt certainly God knew that if he was once convinced of the truths of the goſpel, he would be as active and zealous in ſpreading and defending that.

Therefore God ſeems to have a regard to his foreknowledge of the fitneſs of the perſons he makes choice of, even for offices here. And this choice not only magnifies his wonderful foreknowledge, but it alſo highly exalts his wiſdom.

God ſays of Abraham, I know him, that he will command his children after him, that they walk in my ways; who then ſo fit as Abraham for the Father? and who ſo fit as the children that were trained up in God's fear, for his people?

Again, of David it is ſaid, The Lord ſought him out a man after his own heart: Who then ſo fit for a ruler as he?

And let the hiſtory of Cyrus determine if any amongſt the Heathens were fitter for the great work to which God was pleaſed to elect him, than he was.

And where could a fitter man than Paul be found for the great work of preaching the goſpel?

And who are fitter for God's elect people, and for all the bleſſings that can be given to men on earth, and in heaven; than thoſe that gladly attend to the calls of the goſpel, believe in the Saviour, and embrace the wonderful bleſſings offered unto them?

Turn, O backſliding children, ſaith the Lord; for I am married to you: and I will take you one of a city, and two of a family; and I will bring you to Zion. Jer. iii. 14.

The middle and latter part of this verſe is thought to favour the Calviniſtic ſcheme. But if we conſider that God was married to the whole people he here ſpeaks to, and offers to take a very ſmall part of the whole, and that the offer or promiſe is conditional to them all, for they muſt turn before God will take them; then it appears that this verſe is oppoſite to the Calviniſtic doctrines: For if God's taking of them again was unconditional, he might have taken all that he had been married to, and have brought them to Zion, as well as thoſe few that turned to him.

But they refuſed to return: Therefore the meaning appears to be, that notwithſtanding God had put Iſrael away, and given her a bill of divorce; yet he ſtill remembered that he was married to her; and in compaſſion, ſends this meſſage to her: Turn, O backſliding children, and I am willing and ready to receive you again; for if only the ſmall number of one from a city, and two from a tribe, ſincerely turn to me, yet even that number only I will take, or receive, and bring to Zion; for "I have no pleaſure in the death of him that dieth, ſaith the Lord God. Wherefore turn yourſelves, and live ye," Ezek. xviii. 32.

And I will give them an heart to know me, that I am the Lord; and they ſhall be my people, and I will be their God: for they ſhall return unto me with their whole heart. —xxiv. 7.

A new heart alſo will I give you, and a new ſpirit will I put within you; and I will take away Ezekiel xxxvi. 26.

the

the ſtony heart out of your fleſh, and I will give you a new heart of fleſh.

The ſenſe of theſe paſſages being nearly alike, I have placed them both together, and I find that Cole quotes them both, to prove that election is abſolute. But let it be obſerved that the word *ſhall*, is not to be taken in its poſitive ſenſe, becauſe if it was ſo ſpoken, it would conſequently have followed that the Jewiſh nation would have been an holy and happy people. For did not the commandments run in the ſame ſtyle, thou *ſhalt* do ſo and ſo? Thou *ſhalt* not do ſo or ſo? How many *you ſhalls*, and *thou ſhalts*, were given unto the Jews, in the courſe of God's government over them; and had his irreſiſtible grace accompanied them, certainly the Jewiſh nation would have been like a nation of angels, doing his will here, as it is done by them in heaven; and they would have been all Chriſtians, for Moſes told them of Chriſt, and ſaid *him ſhall ye hear in all things*. But alas! they would not hear him, and were deſtroyed according to the peophecy of Moſes, becauſe they would not; therefore the Calviniſtic interpretation of the word *ſhall* in theſe and ſimilar paſſages cannot be the right. Goadſby on this latter verſe, ſeems to give the beſt interpretation I have ſeen of it. He ſays, "This "prophecy might be conſidered as fulfilled, though "none of the Jews had embraced the goſpel; for "with regard to men, the promiſes of God delivered "in the prophecies, and other ſcriptures, imply no "more than giving them the means of enjoying the "promiſed bleſſings, not forcing them upon them "whether they will or no: and therefore the pro-"phecies may be fulfilled, though the perſons ſpoken

"of

" of never enjoyed the promiſed bleſſings. The " whole nation might have had a new heart given " unto them, and a new and divine ſpirit put within " them; for the offer was made to them the firſt of " all the world; but they in general obſtinately re- " fuſed it, and choſe rather to have the law written " on tables of ſtone, than (through the grace which " is by Jeſus Chriſt) have it put in their inward " parts, and wrote in their hearts. They might have " had a quickening ſpirit, but they adhered to the " dead letter. They had the offer made to them of " the goſpel of Jeſus Chriſt, which is a vital and " quickening thing; the law of the ſpirit of life, able " to beget a principle of divine goodneſs upon the " minds of men, but they would adhere to the law " which could not do ſo, being a dead thing in itſelf, " not able to deſtroy the power of ſin, and introduce " ſuch a ſpiritual and heavenly frame of ſoul into " men. So that theſe prophecies may be looked upon " as fulfilled, though the Jewiſh nation ſhould never " be converted to the goſpel of Jeſus Chriſt; becauſe " the promiſe has been made good to them, though " their obſtinacy has prevented their reaping any " advantages from it; for, as we obſerved before, the " promiſes of God delivered in the ſcriptures, imply " no more than giving men the means of enjoying " the promiſed bleſſings. However, theſe promiſes " in the prophecies of putting a new ſpirit, and writ- " ing the divine laws in the hearts of the Jewiſh na- " tion, are ſuppoſed to indicate the general conver- " ſion of the Jewiſh nation in ſome future age, " to the goſpel of Chriſt, and in all probability in " their full ſenſe they ſignify this."

The

Matthew xiii. 38. The field is the world: the good ſeed are children of the kingdom; but the tares are the children of the wicked one.

In this parable Jeſus informs us that the huſbandman ſowed good ſeed in his field; and no doubt but he ſowed it all over his field, for it is not very common for men to ſow only here and there a ſpot. And in this verſe, he informs us that the field is the world; that is mankind in general; not a world within a world, becauſe it is ſaid there are no tares in that.

And we find that thoſe who work together with God, who are *ſober* and *vigilant*, becauſe of their adverſary the devil; who by grace, diſincumber their hearts from the cares of the world, ſo that ſeed ſown therein ſprings up and bears fruit, are the children of the kingdom. It cannot mean that theſe perſons are the ſeed ſown; they cannot be of themſelves the good ſeed for they are like the others by nature. But as the ſeed or word is ſown in them by Chriſt, and improved by the Holy Spirit, and as they honeſtly yield to the convictions they feel, and become believers in, and obedient to Chriſt; then they are *the children of the kingdom*, or God's elect.

And ſure no man in his ſenſes can ſuppoſe that the devil created the perſons of thoſe that are called tares, and ſowed them. No: that cannot be; and the ſeed was ſown in their hearts as well as in the others, the meaning therefore ſeems to be, that as they were careleſs and ſlept, or ſuffered the devil to come and take away the ſeed out of their hearts, leſt they ſhould believe and be ſaved, or ſow tares among the wheat; therefore they became the children of the wicked

wicked one. The foolish virgins were shut out for neglecting their lamps; and Jesus, speaking of those Jews that rejected him and his gospel, says, But the children of the kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth, Matt. viii. 12.

To sit on my right hand, and on my left hand, is not mine to give; but it shall be given to them for whom it is prepared of my Father. Matthew xx. 23.

This passage is sometimes brought to prove an election of persons from eternity to salvation: but sure it will as easily prove that Jesus had no power eternally to reward his followers. It is not certain that it relates to eternal things; but it is more probable that he speaks of the gospel kingdom which was shortly to take place, because it was not a state of eternal bliss, but a temporal kingdom, which the disciples expected, and in which they had desired to sit on his right hand. But if it was not so, I must think with Goadsby, That, "what Jesus intended to signify seems to have been, that it was not in his power "to give the chief places in his kingdom to any but "those who were most eminent for their graces, "particularly of faith and fortitude; such only having "a right to the chief places in the kingdom of Heaven, according to the unalterable laws of the divine "administration;" for, blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city, Rev. xvii. 14.

Insomuch, that *if it were possible*, they shall deceive the very elect. xxiv. 24.

By

By the elect here is meant the Chriſtian believers, who by reaſon of the cautions given them by Chriſt, and the extraordinary influences of the Holy Ghoſt upon many of them, could not be eaſily deluded by falſe Chriſts; and the phraſe *if it were poſſible* only ſhews the exceeding difficulty of the thing; thus Paul uſes it: "*If it be poſſible*, as much as lieth in you, live peaceably with all men," Rom. xii. 10. And again; He would not ſpend his time in Aſia, for he haſted, "*if it were poſſible*, for them to be at Jeruſalem;" ſo that the phraſe does not mean anything abſolutely impoſſible. Indeed, had it been impoſſible, where was the wiſdom of Jeſus in cautioning the elect not to believe what they could not believe, ver. 23—26.

Luke x. 20. Notwithſtanding, in this rejoice not, that the ſpirits are ſubject unto you: but rather rejoice becauſe your names are written in Heaven.

Theſe words were ſpoken to the ſeventy diſciples that Jeſus had ſent forth to preach the goſpel, who returned with joy, ſaying, "Lord, even the devils are ſubject to us through thy name." But Jeſus intimates to them that they ought rather to rejoice, becauſe that through grace, by faith and obedience, they had manifeſted themſelves the children of God: For all believers are through grace, entitled to the inheritance of ſons, and receive the ſpirit of adoption. And the powers theſe poſſeſſed, and the uſe they had made of them, were a certain proof that their *names were written in Heaven*. But how can it be proved from this paſſage, that the elect were perſonally choſen by name, and by number from all eternity, ſince Jeſus

Jeſus does not ſeem to give the leaſt intimation of any ſuch thing? Or how can it be proved from it, that their names ſhall ever be cut off, or blotted out, ſince Jeſus does not ſay any thing about it? And ſince he has ſaid that ſome who have done ſuch wonderful things ſhall not be approved of at the laſt great day, becauſe they were workers of iniquity; and ſince he ſays, that if any man ſhall take away from the words of the prophecy of this book, God ſhall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book, Rev. xxii. 19.

In that hour Jeſus rejoiced in ſpirit, and ſaid, I thank thee, O Father, Lord of heaven and earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes: even ſo, Father; for ſo it ſeemed good in thy ſight. Luke x. 21.

The wiſe and prudent in their own conceits might have mingled their own notions and doctrines with thoſe of God, as the Jewiſh Rabbies had done; and as the learned among the Chriſtians have ſince done. Or they might not ſo willingly diveſt themſelves of their learning, and ſtoop ſo low as to receive a lovely Jeſus, and to preach the goſpel to the meaneſt and moſt illiterate. Therefore it ſeemed good in the ſight of God to reveal it in this eſpecial manner, to the loweſt and moſt illiterate, who were likely to preach it in ſuch a manner as was adapted to the meaneſt capacities, and the great and learned had a much better opportunity of hearing the goſpel from the poor and mean, who were ſometimes brought before them, and for whom they might ſend with authority, than the poor could, or would have of hearing of it from them; there-

therefore the wiſdom of God is abundantly manifeſted in this choice that he made.

But though he did not endue the great and wiſe with theſe extraordinary powers, and make them his heralds of the good news; yet we are not to ſuppoſe that God excluded them from obtaining an intereſt in the common ſalvation: For we read that when a great many of them were ſitting by Jeſus, the power of the Lord was preſent to *heal* them. And when they crucified Jeſus he *prayed* for them. And the apoſtles afterwards preached the goſpel unto them, and ſome we find embraced it.

Luke xii. 32. Fear not little flock; for it is your Father's good pleaſure to give you the kingdom.

The Calviniſts certainly can have no better claim to theſe words than we have, for they are equally applicable to all believers; for all thoſe that follow and obey him are his ſheep, and compoſe his flock. And it is the good pleaſure of his gracious Father, to give to all his offspring that believe in his Son, the kingdom. For "God ſo loved the world that he gave his Son, that whoſoever believeth in him ſhould have everlaſting life." Of his own rich grace and ſovereign love, he offers the gift to all that hear the goſpel, and freely beſtows it upon all believers.

For we are all the children of God by faith in Chriſt Jeſus; and, "He is the author of eternal ſalvation to all that obey him." And Jeſus ſpeaking of thoſe Jews who would not come to him that they might have life, ſays, The children of the kingdom ſhall be caſt out into outer darkneſs, &c.

John vi. 37. All that the Father giveth me *ſhall come* to me; and him that cometh to me, I will in no wiſe caſt out.

I believe

I believe I have heard this verſe repeated oftener by the Calviniſts than any other in the Bible; and they tell me, Firſt, That, by the *all* here ſpoken of, is meant *all the elect.*

Secondly, That theſe ſhall all be influenced by grace, ſome ſay irreſiſtibly influenced, to come to Chriſt.

Thirdly, That the coming to Chriſt here ſpoken of, is receiving of, and believing in him, as their Saviour, prophet, prieſt, king, &c.

Fourthly, That none but thoſe that do thus come to Chriſt, can be ſaved.

Now, if this be the true meaning of the paſſage, it moſt evidently follows, That all thoſe poor Indians, and Negroes, who do not hear of Chriſt, and therefore cannot come to him; and all thoſe poor little innocent children who die before they have ſenſe or ability to come to, or believe in Jeſus, muſt be damned. The thought is truly ſhocking, and one would think ſufficient to move a heart of ſtone; and indeed it makes all but the rigid Calviniſts recoil. And they muſt either give up their ſenſe of the words *ſhall come*, and allow that ſome may be ſaved without coming in this manner; and then their ſenſe of the words *ſhall come to me*, comes to nothing; or elſe they muſt be Indian, or baby burners

I know that ſome of them are aſhamed to own this horrible doctrine, and well they may. But it is not ſo with all. The late Dr. Gill, in his anſwer to the Birmingham Dialogue, p. 28, ſays, "* That

* Quoted from Burt's Doctrine of Eternal Reprobation, &c. page 32.

" as infants come into the world children of wrath, " he ſees no injuſtice in it, if they ſhould be taken " out of the world under wrath." O rare doctrines! that paint the God of love, the Father of mercies, as others would paint Herod, and the devil. The Almighty ſaid to the Jews, *Thou ſhalt* have no other gods before me; yet we know they had.

And it is his will that all men *ſhould* or ſhall honour the Son, even as they honour the Father; but we know they do not.

And Jeſus ſays, The firſt and great commandment is, Thou *ſhalt* love the Lord thy God with all thy heart, &c. And the ſecond is like unto it, Thou *ſhalt* love thy neighbour as thyſelf; yet we know that very few even of the elect obey theſe *ſhalls*.

John vi. 37. Therefore it appears, that when God's *ſhall* is oppoſite to man's *will*, they do not always obey it.

Again, in the ſame chapter, Jeſus ſpeaking to thoſe Jews who followed him for the loaves and fiſhes, and to others of the true bread, ſays, " which the Son of man *ſhall give unto you*"—now here is as poſitive a *ſhall give unto you*, made to the whole multitude, as there is afterward, *as ſhall come unto me*: and if the words *ſhall give* were ſpoken in the Calviniſtic ſenſe, the conſequence would have been, that the whole multitude muſt have eaten of the meat which endures to everlaſting life. But Jeſus ſaid to them, " Ye alſo have ſeen me, and believe not;" therefore they did not eat of it.

So then it appears that the word *ſhall*, when it relates to things concerning man in this life, is not always to be underſtood as implying that God would irreſiſtibly influence, or force men to do any thing, but

but rather that he commands, and requires ſuch thing of them, and that it is their duty to do it.

The Calviniſts ſay, the elect were given to Chriſt before the foundation of the world; but Jeſus does not ſay, all that the Father *hath given* me; but he ſpeaks of it as a thing that was now doing, or to be done: it is "all that the Father *giveth* me." And I find that God had promiſed to give him "the heathen for his inheritance, and the uttermoſt parts of the earth for a poſſeſſion." And that even from the ends of the earth, thoſe that looked unto him were to be ſaved, or given unto him. Pſal. ii. 8. Iſai. xlv. 22.

And the words *ſhall come*, I apprehend, mean, that all that hear the goſpel are commanded, or required, and it is their duty to come to Chriſt. Thus Moſes, ſpeaking of Chriſt, had ſaid to the Jews, Him *ſhall* ye hear in all things, that is, him you are commanded, him you are required, him it is your duty to hear. And Jeſus went about among them, ſaying, "Repent, and believe the goſpel:" thereby giving the man opportunity of obeying, *God's ſhall*, by Moſes; but they would not come to him, that they might have life.

And Paul preached to the Gentiles, that they ſhould repent, and turn to God, and do works meet for repentance, Acts xxvi. 20. and tells them, that God commandeth all men every where to repent; and John ſays, This is his commandment, that we ſhould believe on the name of his Son Jeſus Chriſt, 1 John iii. 23. By which it appears, that all the Gentiles that hear the goſpel are alſo commanded to repent, and believe, or come to Jeſus; but we find

that ſome of them would not receive the truth, that they *might be* ſaved. 2 Theſſ. ii. 10.

John vi. 37. The laſt part of this verſe contains a precious promiſe to encourage poor ſinners to come to Jeſus; for he aſſures them, that he "will in no wiſe caſt them out." But this alſo implies, that if they do not attend to the invitation given, and come to him, he will caſt them out, or will not ſave them.

And they that hear the goſpel preached, enjoy the means which the Father makes uſe of, and by which, together with the aids of his Spirit, they may, and many of them are drawn (not dragged) to Chriſt.

God's way of drawing ſouls to Chriſt appears to be this: "I drew them with the cords of a man, with bands of love, and I was to them as they that take off the yoke on their jaws, and I laid meat unto them," Hoſea xi. 4. and by the miracles wrought by Jeſus; for that of Lazarus was the reaſon why many of the Jews believed on him, John xii. 11. And God gets him greater honour, and it is much more to his glory, to ſave a man as a free agent, than it can be to ſave him as a paſſive piece of wax, which even a child can mould as it pleaſes.

For what honour and glory would a king get, was he to march at the head of one hundred thouſand men, and attack, take priſoners, and carry off an army of twenty thouſand men, which he had before fettered and handcuffed? And if it be true that God draws them by an omnipotent operation, which they neither will, nor can will to reſiſt, where is the propriety of ſaying that "The elect is *bound* to believe, that by believing he may be made a partaker of the benefit of election,"

election," as Mr. Perkins does? Arm. Mag. vol. 7. p. 402. For ſeeing they cannot believe, till God draws them by an omnipotent operation, how can they be bound to do, what it is impoſſible for them do?

Dr. Whitby, upon theſe words, obſerves, "1ſt, That to be given by the Father cannot ſignify to be abſolutely choſen by God to eternal life; for then the Jews could not be reaſonably accuſed for not coming to Chriſt, or not believing on him; much leſs could it be imputed to them as their great crime, that *they would not come unto him*; ſeeing, if only thoſe whom God had choſen to eternal life could come unto him; they could not come unto him who were not thus elected; and ſo it could not be imputed unto them as their crime, that they did not that which was never in their power to do."

2dly. Hence it muſt follow, that Chriſt could not reaſonably have invited them to come to him, who were not given him of the Father; for this was to invite thoſe to come, whom he well knew could never come, as not being choſen to obtain that life; much leſs could he have told them, *this is the work which God required them to do*, or, *that the Father had given them this bread from heaven*; this being to require them according to this ſuppoſition to believe a lie, viz. that Chriſt was ſent to be *the bread of life, and a Saviour to them*, for whom the Father never did intend ſalvation by him. And yet Chriſt manifeſtly ſays to them, who ſeeing him, did not believe, and therefore were not given to him by the Father, *Labour for that meat which nouriſheth to life eternal, which the Son of man ſhall give to you*, ver. 27. And

that this is the work, *i. e.* the commanded work of God, that *we believe in him that he hath ſent*; and, *my Father giveth you the true bread that cometh down from heaven, and giveth life to the world*, ver. 32, 33. and therefore not only to the elect. I therefore here enquire, Was our Lord truly willing that they to whom he ſpake ſhould have life? If not, why doth he ſay, *Theſe things I ſpeak to you that ye might be ſaved?* If ſo, why did he ſay, "*he did always thoſe things which pleaſed him?*" ſeeing it was not the Father's will that they ſhould come unto him, or that they might have life, whom he had not given to him, that is, had not elected to ſalvation. For further remarks, ſee Extracts from Dr. Whitby in Arm. Mag. vol. viii. p. 392, 393. where he concludes with ſaying, "And therefore to be given of the Father, is, to be convinced by the miracles God had wrought by him, to teſtify the truth of his miſſion, that he was the Meſſias, and to be willing upon theſe teſtimonies to own him as ſuch, laying aſide all thoſe prejudices which obſtructed their coming unto him."

Many ſuppoſe this to be a hard and difficult paſſage to be underſtood. The Rev. Mr. Hervey * calls the 3d verſe of the cxth Pſalm a difficult paſſage. And the Rev. Mr. Romaine ſpeaking of the Devil, ſays, "I have known him often try, and often ſucceed, in endeavouring to take off the attention from the moſt eaſy parts of ſcripture, and to fix it upon thoſe parts that are hard to be underſtood †." No wonder then that the Calviniſts ſo ſeldom introduce in their ſermons ſuch eaſy paſſages as theſe. "I have no pleaſure

* Meditations, vol. i. p. 129, 8th edition.

† Life of Faith, p. 173.

in

in the death of him that dieth, ſaith the Lord God. Wherefore (or for which reaſon) turn yourſelves, and live ye. God hath concluded them all in unbelief, that he might have mercy upon them all. The free gift came upon all men. The grace of God which bringeth ſalvation to all men hath appeared. God willeth all men to be ſaved, and come unto the knowledge of the truth. Commandeth all men every where to repent; for he is not willing that any ſhould periſh, but that all ſhould come to repentance. Jeſus taſted death for every man. Died for all," &c. &c. I ſay it is no wonder that the Calviniſts ſo ſeldom introduce ſuch eaſy paſſages as theſe in their ſermons, and ſo often refer to thoſe difficult paſſages before mentioned; or cry out, "*They ſhall come.*" "*They ſhall be willing.*" Since, according to one of their own authors, it appears that the Devil is at the bottom of it.

Jeſus ſaid unto them, if God were your Father, ye would love me: for I proceeded forth, and came from God, neither came I of myſelf, but he ſent me. Why do ye not underſtand my ſpeech? even becauſe ye cannot hear my word. John viii. 42. —43.

Ye are of your father the devil, and the luſts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, becauſe there is no truth in him. When he ſpeaketh a lie, he ſpeaketh of his own; for he is a liar, and the father of it. —44.

Theſe Jews had told Jeſus that they were Abraham's ſeed, but Jeſus ſhews them that they are not; and the reaſon why they are not, is becauſe they do not the works of Abraham. And they alſo ſaid that

God was their Father; but Jeſus tells them, that if God was their Father, then they would love him, becauſe he came from God. He ſpake the words of God, and yet they did not underſtand him, becauſe they could not hear his word; or becauſe their pride, prejudices, luſts, and paſſions, would not ſuffer them to attend, to embrace, or obey his ſpiritual doctrines. He certainly could not mean that they were any other way incapable of receiving his doctrine; becauſe he had ſaid to them in the 24th verſe, "If ye believe not that I am he, ye ſhall die in your ſins." And in the 46th, he aſks them, "If I ſay the truth, Why do ye not believe me?" And we find in another place, that he "marvelled at their unbelief;" but had he known that they were Calviniſtically reprobated, ſure it would have been no marvel to him.

Jeſus had before acknowledged that they were Abraham's ſeed; and they were alſo the children of God, that is primarily. But *now* he aſſures them that the devil was their father: and the reaſon he grounds his aſſertion upon is, becauſe they will do the luſts of their father, the devil, for he was a murderer from the beginning. Now Jeſus knew that they went about to murder him; therefore this very diſpoſition proved that (though they once were the children of God, and of Abraham, yet) now they were the children of the devil. But I cannot ſee any thing in theſe paſſages to prove that they were the children of the Devil, until they by yielding to his temptations became the ſervants of ſin, or the followers of the Devil. And in the 47th verſe he tells them, He that is of God heareth God's words: that is, all thoſe that hear and attend to my doctrines, manifeſt thereby that they

they belong to God, and that they are willing to be reconciled to, and obey him as their lawful parent. But ſays he, ye hear them not, becauſe ye are not of God; becauſe ye delight not in the ways of God, but in thoſe of the Devil.

The author of a piece entitled God's Love to Mankind, * obſerves, "That although the Devils are ſet forth in ſcripture for the greateſt ſpectacle of God's ireful ſeverity; yet is God more merciful to them than to ſuch men (Calviniſtic reprobates); and though they are both ſure to be damned, yet in three things is man in a much worſe condition by ſuch a decree.

1ſt, In their appointment to hell, not for their own perſonal ſins, for which only the Devils are damned, but for the ſin of another that lived and ſinned long before they were born.

2dly, In their unavoidable deſtination to endleſs miſery, under a colour of the contrary: the Devils, as they are decreed to damnation, ſo they know it and look for no other: But men that are appointed to wrath, are yet fed up with hopes of ſalvation, and made to believe that if they periſh, "it is not becauſe God would not have mercy upon them, but becauſe they will not be ſaved," when indeed there is no ſuch matter.

3dly, In their obligation to believe, and the aggravation of their miſery by not believing. The Devils, becauſe they muſt be damned, are not commanded to believe in Chriſt, nor is their puniſhment heightened by their not believing; but miſerable men, who by this decree have no more liberty to

* P. 136, 137, 138.—Quoted from Stanton's Love of God to all mankind, p. 158.

eſcape

eſcape hell than the Devils, muſt yet be tied to believe in Chriſt, and have their torments increaſed if they believe not. May we not ſay, Where was the ſounding of the Lord's bowels, and his mercies? were they not reſtrained? Iſaiah lxiii. 15.

John x. 3: To him (the ſhepherd) the porter openeth; and the ſheep hear his voice: and he calleth his own ſheep
—14. by name, and leadeth them out. I (Jeſus) am the good ſhepherd, and know my ſheep; and am known of mine.

Jeſus here ſpeaks of himſelf under the character of a ſhepherd, and of his followers, as his ſheep; and as it was cuſtomary for a ſhepherd to call his ſheep to him by ſome particular name, or by a note which the ſheep were accuſtomed to, and then to lead them out to paſture, Jeſus intimates that he will do the ſame; and thus he calls them apoſtles, diſciples, friends, brethren, &c. and will hereafter call them the bleſſed of the Father. But as I never heard, or read, of a ſhepherd, calling a flock of ſheep each one by a ſeparate name; or of his calling them by their names before they exiſted; or of the ſheep knowing their ſhepherd before they came into being, I cannot ſee what proof here is that the elect are perſonally given him by name, and by number from eternity.

But it appears that the ſheep of Jeſus are all thoſe pious and well diſpoſed perſons, who are willing to hearken to the voice of his word and ſpirit, and to follow him. And his knowing them means, that he is perfectly acquainted with their good diſpoſitions, wants, &c.

And by their knowing him, that they are ſenſible of the great things he has done for them; of their dependance

dependance upon him; and of the love he has for them, &c.

My ſheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they ſhall never periſh, neither ſhall any pluck them out of my hand. John x. 27. —28.

All true believers are the ſheep of Jeſus, they hear his voice, and follow him; not only a little while, but throughout their whole life, and through death: And agreeable to his promiſes, that to thoſe that are faithful unto death, that endure unto the end, that overcome, &c. he will give eternal life. And then, when in that happy ſtate, they ſhall never periſh, neither ſhall any pluck them out of his hand. The Devil often plucks the ſeed of Chriſt out of the heart of man, leſt he ſhould believe and be ſaved; and he entered into the heart of one of his own apoſtles, and plucked him away. "For none of them have I loſt (ſays Jeſus) but or except one," John xvii. 12.

But all this is done with their own conſent; for had they reſiſted the Devil, kept cloſe to Chriſt, and not ſtrayed from his fold, he could never violently have taken them away.

But it is matter of comfort that even this cannot be the caſe in the world to come; for though angels, who were once happy, and beloved of God, kept not their firſt eſtate, Jude ver. 6. and abode not in the truth, John viii. 44. but fell from glory; yet Jeſus hath here graciouſly aſſured us that we ſhall not.

Therefore they could not believe, becauſe that Eſaias had ſaid again, He hath blinded their eyes and hardened their hearts, that they ſhould not ſee with John xii. 39, 40.

their

their eyes, nor underſtand with their heart, and be converted, and I ſhould heal them.

The phraſe "they could not believe," does not expreſs the utter impoſſibility of it, but the exceeding difficulty of it. Mr. Henry ſays, that "*they would not*, they were obſtinately reſolved in their infidelity." And we find that in ſome places the ſame phraſe denotes that they did not, or that a thing was not done: Thus it is ſaid that Sodom *could not* be deſtroyed (that is) it was not deſtroyed until Lot entered Zoar, Gen. xix. 22. And Jeſus "could there do no mighty work; that is, he did not, Mark vi. 5. Again, the world *cannot hate you*, John vii. 7. *They could not* ſpeak peaceably unto him, Gen. xxxvii. 4. which ſeems to imply that they will not, or did not.

And as to the perſon alluded to in the pronoun *He*, it is certain that God cannot be the author of ſin, for nothing is farther from him; therefore it is probable that he refers to the prince of ths world, ſpoken of in the 31ſt verſe; and we find ſomething ſimilar in 2 Sam. xxiv. 1. where it is ſaid, "The anger of the Lord was kindled againſt Iſrael, and *he* moved David, &c. to number Iſrael." And yet it appears that the pronoun *he* is not here applicable to God, but to Satan. For it is expreſsly ſaid in the parallel place, 1 Chron. xxi. 1. "And Satan ſtood up againſt Iſrael, and provoked David to number Iſrael."

Beſides, it is manifeſt that there are two perſons ſpoken of in this verſe; the one is, *he* who hath blinded their eyes; and the other is, *I that* ſhould heal them. Now, God could never blind any, leſt Chriſt

Chriſt ſhould heal them, unleſs God and Chriſt were at variance, and that cannot be, becauſe they are one. But we know that the Devil is at variance with Chriſt, and therefore we naturally ſuppoſe him to uſe every effort to take away the ſeed out of their hearts, and to blind and harden poor ſinners, with the riches, pleaſures, and vices of the world.

But Goadſby compares theſe words with Iſaiah vi. 9, 10. with "the interpretation given them by Paul, "Acts xxviii. 24, 25, 26, 27. with Matthew xiii. "15.—Mark iv. 12. From whence he ſays, that "it appears very plainly that by their own vices "and inconſideration they had brought themſelves "into that ſtate of blindneſs, and hardneſs of heart, "according as the prophet had ſpoken of them, ſo "that they could not; that is, it was very difficult "for them to be convinced either by the miracles "or doctrines of Chriſt. That an impoſſibility of "their not believing is not meant here, is evident both "from the matter of fact, for vaſt numbers of them "did believe; and alſo from the earneſt and repeated "exhortations of Jeſus to them all in general, to be-"lieve in the light (viz. himſelf) that they might be "the children of the light; which would have been "downright mockery, had he known that God, or "himſelf, had blinded their eyes, that they could not "ſee, and hardened their hearts, that they could not "believe," &c. &c.

Theſe Jews were children of the ſtock of Abraham, to ſuch Paul addreſſes himſelf, Acts xiii. 26.; and tells them this word of ſalvation was ſent unto them. Be it known unto you therefore men and brethren, that through this man is preached unto you the

forgiveneſs

forgiveneſs of ſins, verſe 38. All which plainly ſhews that Paul knew this ſalvation was for them: that they could attend to and know the goſpel he preached, and receive the forgiveneſs of ſins by Jeſus. And leſt they ſhould deſpiſe it, he gives them this ſolemn caution or warning; beware therefore leſt that come upon you which is ſpoken of in the prophets, Acts xiii. 40. Behold ye deſpiſers, and wonder, and periſh: for I work a work in your days, a work which ye ſhall (or will) in no wiſe believe, though a man declare it unto you, Acts xiii. 41.

And how ridiculous is it ſometimes to aſſert, that ſuch ſinners are literally as blind and inſenſible as dead men; and at others, to hear the ſame people ſay that God blinds and hardens theſe literally, dead ſinners, leſt they ſhould ſee! Surely blinding and hardening of the Calviniſtic reprobates, is only putting out the eyes of the blind, leſt they ſhould ſee; and hardening a flint, leſt it ſhould grow ſoft.

Why ſhould Jeſus marvel becauſe of their unbelief? Mark vi. 6. and aſks them, Why they did not believe him? John viii. 46. and ſay unto them, theſe things I ſay unto you, that ye might be ſaved, John v. 24. And ye will not come to me that ye might have life? Mark v. 40. Now, they have no cloak for their ſin? John xv. 22. If as ſome Calviniſts aſſert, it was abſolutely impoſſible for them to believe and be ſaved. And why ſhould we blame theſe Jews for tantalizing Jeſus by ſaying, "*Come down from the croſs?*" Let him now come down from the croſs, and we will believe him, Matt. xvii. 40, 42. When he was nailed ſo faſt to the croſs, that they ſuppoſed it utterly impoſſible

poſſible for them to come to him; ſince this was only acting by Jeſus as he had before acted by them, if he ſuppoſed it was utterly impoſſible for them to come to him, &c. when he called them to come, as has been before obſerved.

If ye were of the world, the world would love his own: but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you. John xv. 19.

If ye were to live in the indulgence of your carnal appetites, and allow yourſelves to follow the ſame ſenſual pleaſures, then they would love you, for then you would be one of them. But now have I choſen, or ſeparated you, and command you not to "live after the fleſh, but after the ſpirit," and to eſcape the pollutions that are in the world, through the knowledge of me; therefore the world hateth you. This appears to be the real meaning of Jeſus: and at the beſt this verſe can be but a poor proof of Calviniſtic election or reprobation, eſpecially if we conſider that Jeſus had juſt told them, that every branch in him that beareth not fruit, He, that is, God, taketh away, &c.

I have manifeſted thy name unto the men which thou gaveſt me out of the world: thine they were, and thou gaveſt them me: and they have kept thy word. —xvii. 6.

I pray for them; I pray not for the world.

They are not of the world, even as I am not of the world.

Theſe paſſages are brought to prove, that there is a perſonal election of men to ſalvation. But why ſhould we take words that Jeſus particularly intended for his apoſtles, and apply them to ourſelves? For had

Chriſt

Chriſt then manifeſted God's name to *us?* Had *we* then kept his word? No: certainly, we had not; therefore it is not to us, but unto his apoſtles that theſe words belong.

Why ſhould we pretend to include ourſelves in this particular prayer for his apoſtles, ſince it is very plain he included no other in it; for he ſays, "Holy Father, keep through thine own name thoſe whom thou haſt given me; that they may be one as we are. While I was with them in the world, I kept them in thy name: thoſe that thou gaveſt me I have kept, and none of them is loſt, but (or except) the ſon of perdition; that the ſcripture might be fulfilled."

And from hence it appears, that even thoſe who were given him were not Calviniſtically elected, becauſe one of them is loſt.

May we not with more propriety include ourſelves in his prayer on the croſs, *Father, forgive them?* &c.

And why ſhould we wiſh to cut off, and exclude the greateſt part of our fellow creatures from receiving any benefit by Chriſt, becauſe he at this particular time confines his prayer ſolely for the benefit of his apoſtles, that they might be kept from the evil, in the trying and diſtreſſing hour that was coming upon them?

Chriſt prayed for Peter, that his faith might not fail, but we are not from thence to conclude, that he did not pray for the reſt of his nation at other times.

Beſides, Chriſt ſays in the 20th verſe, Neither pray I for theſe (that is, his apoſtles) alone, but for them alſo, which ſhall believe in me through their word.

And

And in verſe 21ſt, he prays for the world, that the world may believe that thou haſt ſent me; and again in the 23d verſe, And that the world may believe that thou haſt ſent me, and haſt loved them, as thou haſt loved me.

Thus we ſee, firſt, That Chriſt prayed for his apoſtles, that God would keep them from the evil, and ſanctify them.

Secondly, That he extended his prayer for all thoſe that ſhould embrace the goſpel through the miniſtry of his apoſtles, that they might be one, or united in faith and charity, even as Chriſt was one with God; becauſe this living in unity and charity would be a great motive to induce the world to embrace that goſpel which produced thoſe bleſſed effects.

Thirdly, He prays moſt extenſively, that by means of thoſe that believed the words of his apoſtles, that *the world* (of unbelievers which he did not at firſt pray for) may believe that thou haſt ſent me.

And again he ſays, I in them, and thou in me, that they (my diſciples) may be made perfect in one (in unity and charity) and that the world may know that thou haſt ſent me.

Him (Jeſus) being delivered by the determinate counſel and foreknowledge of God, ye have taken, and by wicked hands have crucified and ſlain. Acts ii. 23.

I have been told that God did not ſend Jeſus Chriſt unto the world upon an uncertainty, whether his will concerning him and his people ſhould be fulfilled, or not; but he decreed abſolutely what ſhould take place, and that ſuch effectual means ſhould be uſed, as would unavoidably bring it about. But is not this ſuppoſing that God could not foreknow that ſuch or ſuch things would take place, unleſs he had

abſolutely determined that by an omnipotent operation which none could reſiſt, he would force angels or men, to do what he had before determined ſhould be done? I think it is; and by the ſame rule, I think, I can foreknow and foretel ſome things; for if I am determined that I will burn this pen, which I have now in my hand, and write the following words with another, I foretel it ſhall be ſo, and conſequently I do it. The pen that I wrote the laſt words with is now burning in the fire, and I am now writing this with another, as I foreknew and foretold. It is done. Now then, does not the Calviniſtic repreſentation of God's foreknowledge bring it down almoſt upon a level with that of man's?

There are ſome remarks upon God's foreknowledge in the Arm. Mag. vol vii. p. 456, 457. which I think to be more to the purpoſe than any thing I can ſay, and therefore ſhall tranſcribe them.

" According to their doctrine of decrees things are therefore future becauſe they are decreed: But according to ours of foreknowledge, things are therefore foreknown becauſe they are future. Zanchy ſaith, That by *immutable reprobation*, there is incumbent upon the reprobate, a neceſſity of ſinning, and that even unto death, without repentance, and of ſuffering eternal puniſhment for it. * And Piſcator ſaith, the rebellion of the reprobate depends upon the antecedent, abſolute, and irreſiſtible efficacious will of God. This immutable decree, with that irreſiſtible means appointed in order to its execution, doth make

* The works of this Zanchy are held in great repute by ſome of he Calviniſts in our day. See the doctrine of Abſolute Predeſtination ſtated and aſſerted, publiſhed at London 1769, which is ſaid to he tranſlated in a great meaſure from his works.

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any antecedent caſual neceſſity; but the foreknowledge of God doth not ſo, and therefore the liberty of man's will doth very well conſiſt with his foreknowledge, though it cannot with that decree. But you will ſay, whether God foreknows me to ſin or not, it is neceſſary that I do according to God's foreknowledge, elſe his foreknowledge would not be infallible. To this Anſelm anſwers, You ought not to ſay, God foreknows that I will ſin, or not ſin; but God foreknows that I will ſin, or not ſin without any neceſſity; and ſo it follows, that whether thou ſinneſt, or ſinneſt not, it will be without neceſſity, becauſe God foreknows it will be without neceſſity, and ſo it muſt be. God's foreknowledge therefore, doth not oppoſe or take away contingency or liberty from ſecond cauſes, but eſtabliſh them, it doth not preſs upon the will a neceſſity of future acting; but only extends its notice to all her future motions, which are free, and it ſuppoſeth them to be ſuch. The things foreknown are ſuppoſed to have a being before, and not to derive their being from that foreknowledge.

Some things foreknown and predeſtinated do not come to paſs by that neceſſity which precedes them, and is the cauſe of them, but by that which doth follow them. Yea, Mr. Baxter himſelf ſaith, What if I could foretel, from the obſtinate wickedneſs of ſuch a thief, or ſuch a drunkard, that he will never be cured; is it along of me becauſe I foreknew it? What if the prophet foretels *Hazael* what cruelty he ſhall commit on the children of Iſrael? Is the prophet therefore the cauſe of it? And in his ſermon upon judgment he ſaith, muſt God either be ignorant of what you will do, or elſe be the cauſe of it? If you

foreknow that the ſun will riſe to-morrow, that doth not cauſe it to riſe. If you foreknow that one man will murder another, you are not the cauſe of it by foreknowing it. So it is here. The ſhort is, God's foreknowledge hath no ſuch influence in drawing men on, either to preſumption or deſperation; becauſe it makes no proviſion of inſuperable or irreſiſtible means, to carry on the work of ſalvation, or damnation reſpectively, as that decree is ſuppoſed to do."—Arminian Magazine, vol. vii. p. 456, 457.*

It has been ſaid, that God foreknew before he created men, that ſome of them would be damned, therefore it was his pleaſure to create them for damnation. But may they not with equal propriety aſſert that God foreknew before he created the angels that ſome of them would be damned, therefore it was his pleaſure to create them for it.

That God foreknew before he created the ſun and moon, that ſome men would worſhip them, therefore it was his pleaſure to create them for it.

That God foreknew before he created gold, that ſome men would make images of, and worſhip it; and that others would be ſo covetous as to deny themſelves the neceſſaries of life, and live miſerably here for its ſake; therefore it was his pleaſure to create them for it.

That God foreknew before he created the vine, that it would bring forth grapes, from which men would

* It may juſtly be obſerved, that as God had expreſsly forbidden murder, he could never lay the Jews under an unavoidable neceſſity of ſlaying an innocent perſon.

make

make wine of and get drunk with it; therefore it was his pleaſure to create them for it; and ſo on, of a variety of things.

And ſhould any ſay that all this was God's pleaſure, I think the command of God that they ſhould not worſhip the creature, be covetous, get drunk, &c. will ſufficiently refute them.

Or ſhould they ſay that only the elect could refrain from theſe things, and they only by a ſtrong impulſe of grace, I need only appeal to common experience, and to the 35th chapter of Jeremiah, where we find that the Rechabites drank no wine all their days; and the reaſon they did not, was becauſe they were commanded not to do it by Jonadab their father.

Now, theſe obſervations ſhew us that men were not created to do theſe things: That it was not the will of God that they ſhould do them; becauſe he taught them by the law, which the apoſtle ſays was written in their hearts, Rom. ii. 14, 15. Or by his word and ſpirit, that they ſhould not; and therefore they might have eſcaped the conſequences that attended, whether preſent or future.

So men are not created for damnation. God is not willing that they ſhould be damned, but rather that they ſhould be ſaved; and for this he hath given them that law which the apoſtle ſpeaks of; and alſo his ſpirit and providences; his word and miniſters; to teach them to avoid the conſequences that attend an obſtinate courſe of ſin; and if they did not attend to them, they bring damnation upon themſelves, and periſh, "becauſe they received not the love of the truth, that they might be ſaved."

Acts ii. 47: And the Lord added to the church daily ſuch as ſhould be ſaved.

No doubt but that it is the Lord's work to ſave ſouls, he begins the work, and he will carry it on if they work together with him, or if they remember Peter's advice a little before this, and exert the power which God gives, to "ſave themſelves from this untoward generation."

Goadſby ſays, "This may and ought rather to be "rendered, added daily to the church the ſaved; "whereby is to be underſtood, thoſe who ſeparated "themſelves from the common impiety of the Jews "according to Peter's exhortation, ver. 4. "Save "yourſelves from this untoward generation;" which "gives the meaning of what is here meant by *the* "*ſaved*. So that the meaning of this whole ſentence "is no more, than by the bleſſing of God upon the "Apoſtles' labours, ſome or other of the Jews were "daily converted, and obeyed the exhortation given "them by the apoſtle Peter, to ſave themſelves," &c.

xiii. 48. And as many as were ordained to eternal life believed.

Goadſby ſays, That "the Greek word here rendered ordained, is very different from the Greek word which ſignifies predeſtinated, or even that which ſignifies fore-ordained; and that it ought to be rendered, *as many as were diſpoſed to*, or for *eternal life believed*. And further that the Syriac, one of the moſt ancient verſions, has it ſo; and this ſenſe is quite conſiſtent with the Greek copies; and indeed the context ſeems to imply it; for two verſes before,

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we read of the Jews judging themſelves unworthy of it, by obſtinately refuſing it when offered to them: But here as a contraſt, it is ſignified that many of the Gentiles were willing, or diſpoſed to receive it.

Now, in the 44th verſe it is ſaid, that almoſt the whole city was come together; and Antioch was a great city, conſequently there was a great multitude aſſembled; and can it be thought that all that ever could believe and obtain eternal life, from among this multitude, did believe on that day; if they did, I think the apoſtles had no occaſion to preach any more to the multitude with a view to convert them. I can believe that as many as were then diſpoſed for eternal life believed: but I cannot believe that as many as could be ſaved out of that multitude did on that day believe. And I know that God was willing that all ſhould be ſaved, and come to the knowledge of the truth. That he had *concluded all in unbelief, that he might have mercy upon all*; and *commandeth all men every where to repent:* for he *is not willing that any ſhould periſh, but that all ſhould come to repentance.* And the expreſs reaſon why they periſh is, becauſe they receive not the love of the truth that they might be ſaved.

And there were many Jews preſent in this aſſembly, to whom Paul had ſaid before, "To you is the word of this ſalvation ſent, verſe 26. And we declare unto you glad tidings," 32. And through this man is preached unto you the forgiveneſs of ſins, 38. "Beware therefore leſt that come upon you," &c. 40. By which it plainly appears that they might have been ſaved. "But when they ſaw the multitudes, they

were filled with envy, and ſpake againſt theſe things, 45. And *judged*, or ſhewed themſelves indiſpoſed to receive the ſalvation offered." Dr. Doddridge at the cloſe of a note upon theſe words, ſays, "The meaning of the ſacred penman ſeems to be, that all who were deeply and ſeriouſly concerned about their eternal happineſs (whether that concern began now, or were of longer date) *openly embraced the goſpel*; for ſurely none can be ſaid *to believe*, who did not make *an open profeſſion* of Chriſtianity, eſpecially in ſuch circumſtances: and wherever *this temper* was, it was undoubtedly the effect of a *divine operation* on their hearts, and of God's gracious purpoſe thus to call them and liſt them (as it were) in their proper places, *in his army* under the great *captain of their ſalvation*."

I believe with the Doctor that it was by the gracious means God uſed that they were induced to believe; and I think alſo that God made uſe of the ſame means upon thoſe that did not believe. And I believe that none can prove the contrary, unleſs there be any now that know more of the matter than the apoſtles did. For they, inſtead of ſaying to them, Seeing God is not willing that you ſhould be ſaved; or ſeeing you are not abſolutely elected to ſalvation; or ſeeing God doth not effectually call, and give you the grace or means neceſſary to ſave you, informed them plainly that the fault was their own; ſeeing you put it from you, and judge yourſelves unworthy of eternal life, (therefore for that cauſe) ſo we turn unto the Gentiles. And then we find as many of them as did not reſiſt the Holy Ghoſt, but were diſpoſed to attend, believed,

Dr.

Dr. Whitby ſays, Theſe words cannot ſignify that there is a fixed number of perſons, abſolutely ordained to eternal life, ſo that they, and they only ſhall obtain it, and all others be excluded from it, as upon this ſuppoſition they muſt be, as will be evident from theſe conſiderations.

1ſt, That if the reaſon why theſe men believed was only this, that they were men ordained to eternal life, the reaſon why the reſt believed not, can be this only, that they were not ſo ordained; and if ſo, what neceſſity could there be, *that the word of God ſhould be firſt preached to them?* as we read ver. 46. Was it only that their damnation might be the greater? This charges the lover of ſouls, whoſe *tender mercies are over all his works*, with the greateſt cruelty; ſeeing it makes him determine, not only that ſo many ſouls, as capable of ſalvation as any other, ſhall periſh everlaſtingly; but alſo to determine that the diſpenſations of his providence ſhall be ſuch towards them as neceſſarily tends to the aggravation of their condemnation: and what could even their malicious and enraged enemy do more? What is it that the Devil aims at by all his temptations, but this very end? viz. the aggravation of our future puniſhment; and therefore to aſſert that God had determined that his words ſhould be ſpoken to theſe Jews for that very end, is to make God as inſtrumental to their ruin as the devil.

2dly, The apoſtle gives this reaſon why he turned from the Jews to the Gentiles, becauſe the Jews *had thruſt away the word of God from them, and judged themſelves unworthy of eternal life*, ver. 46. Whereas according to this ſuppoſition, that could be no ſufficient

ſufficient reaſon of his going from them to the Gentiles; for it was only they among the Jews whom God had not ordained to eternal life, who thus refuſed to believe; and as many among the Gentiles who were not thus ordained, muſt neceſſarily do the ſame; and ſo there could be no ſufficient cauſe why he ſhould turn from the Jews to the Gentiles upon that account. And,

3dly, Were this the reaſon why the Jews believed that they were not by God ordained to eternal life, why doth St. Paul, by God's commiſſion, ſpeak here to them thus: *Be it known to you men and brethren, that by this Jeſus is declared to you the remiſſion of ſins?* Why doth he add, And by him every one that believeth is juſtified? &c. Why doth he vehemently exhort them to *beware leſt that ſaying of the prophet Habakkuk be verified in them, You will not believe though one declare it to you?* For could God have determined that theſe very perſons ſhould not believe, and yet commiſſion his apoſtles to offer them *remiſſion of ſins*, and juſtification to life? Could it be revealed to St. Paul, that they could not believe, as being not ordained to it, and yet would he ſo paſſionately exhort them to that faith in Jeſus, which he well knew belonged not to them, and which they could not poſſibly exert? Theſe things clearly evince that this cannot be the import of the words, but they will very well admit of theſe two ſenſes.

1ſt, As many as were *diſpoſed for eternal life* believed: for the (Greek) word, which we here render ordained, is uſed in this very book to ſignify a man not outwardly ordained, but *inwardly diſpoſed*; or one determined, not by God, but by his own inclinations,

to

to ſuch do a thing: as when it is ſaid, St. Paul "*went on from Aſſos; for ſo he was diſpoſed.*" But for the other examples of this, and his further arguments, I refer the reader to extracts from his diſcourſes on the Five Points.—Arminian Magazine, vol. viii. p. 445, 446, 447.

And we know that all things work together for good to them that love God, to them who are the the called according to his purpoſe. For whom he did foreknow, he alſo did predeſtinate to be conformed to the image of his Son, that he might be the firſt-born among many brethren. Moreover, whom he did predeſtinate, them he alſo called: and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified. Romans viii. 28. —29. —30.

It was the purpoſe of God to call the Gentiles by his goſpel and grace to become his people, and this his purpoſe is often mentioned in the Old Teſtament; which plainly ſhews us that it was determined, or predeſtinated of God, who foreknew that they would gladly embrace the terms of ſalvation, and with joy become his people.

If Paul had here ſaid, "For as he had predeſtinated them, therefore he foreknew them." The Calviniſts would have ſome ground for the weak and mean ideas ſome of them entertain of the foreknowledge of God; for they think that God muſt abſolutely ordain, or elect ſome of them to believe, &c. or elſe he could not foreknow them; and thus they bring down his foreknowledge almoſt as low as a man's.

For, was a gentleman who had a number of oxen to ſwear, and cauſe his ſervants to ſwear, that they would give them corn to fatten them, and that they

would

would kill and dreſs the fatlings for dinner, on Michaelmas day enſuing. The thing being thus abſolutely determined upon, he foreknew it, and conſequently might foretel it to his tenants; and might make them ſwear alſo to come to the feaſt, or lay under the pain of his diſpleaſure, and be turned out of his houſes; and then he foreknew that ſome of his tenants would come. Now, excepting the accidents to which man is liable, wherein does the foreknowledge of an infinitely wiſe God, exceed that of his creature man, according to the ſcheme of ſome Calviniſts?

Beſides, we all foreknow that our fellow creatures muſt die, and can foretel that they will, becauſe we know death is abſolutely appointed.

But we ſhould not entertain ſuch low conceptions of our God, for he foreknew whatever comes to paſs without being under the neceſſity of decreeing and predeſtinating that it might come to paſs: thus he foreknew the fall of man; and foreknowing it, his love and compaſſion influenced him to appoint means for his recovery. Thus he foreknew that the Gentiles in particular, would receive and make uſe of thoſe means, if they were made known to them; therefore when he had appointed the means, he purpoſed and predeſtinated alſo that they ſhould be made known to the Gentiles; for without the knowledge of the means, they could neither chooſe, uſe, or refuſe them: and by their chooſing or receiving, they became his elect, juſtified, &c. But though God foreknew who would receive and uſe the means, yet his foreknowledge was only the cauſe of their being preached,

or

or made known to them; and not the cauſe of their embracing them.

And though he knew that many would reject them, yet his foreknowledge had no influence upon them, ſo as to cauſe them to reject his gracious purpoſes, and the means he made uſe of, that they might be ſaved.

Thus it appears, that God foreknowing that many of the Gentiles would gladly embrace the goſpel of his Son; predeſtinated that it ſhould be preached unto them, and that they ſhould be conformed to the image of his Son, and be ſaved. And the time being now come, He, according to his purpoſe, called them by the preaching of the goſpel, and thoſe that attended to the call, and embraced the goſpel, them he juſtified; and whom he juſtified, them he alſo glorified; not with final glorification as yet, for the apoſtle a little before ſpeaks of that as a thing yet to come; "we ſhall be glorified with him." But he ſpeaks of this glorifying here as a thing paſt, or at leaſt already poſſeſſed, Jeſus was glorified in his apoſtles, and the glory which God gave to him, he ſaid, *I have given them*, John xvii. 10. 22.

I have before hinted, that wherever foreknowledge, predeſtination, and election, are mentioned together, foreknowledge always ſeems to be the principal motive. Thus here, they are predeſtinated as they are foreknown. Not foreknown becauſe they were predeſtinated: and thus in Peter, "Elect according to the foreknowledge of God;" not foreknown according to the election of God *.

How

* If a certain number were perſonally juſtified in eternity, then the apoſtle may be ſpeaking of others *here*, Rom viii. 30. becauſe he

How infinitely are we indebted to our gracious God for theſe undeſerved bleſſings! What wondrous love is here diſplayed and freely beſtowed upon us worthleſs Gentiles, who before were not his people? O! Let us uſe and improve them more to his glory than his ancient people the Jews did! who had ſimilar bleſſings given to them, and yet moſt ungratefully abuſed them. "For as a girdle cleaveth to the loins of a man, ſo have I cauſed to cleave unto me the whole houſe of Iſrael, and the whole houſe of Judah, ſaith the Lord; that they might be unto me for a people, and for a name, and for a praiſe, and for a glory: but they would not hear."

Here God declares that he had cauſed them to cleave unto him as a girdle cleaveth to the loins of a man. But ſure it only means that he had done ſufficient to *cauſe* them to cleave to him. For he had made them his elect, his people, bought, ſanctified, and glorified them, &c. and thereby enabled them to anſwer the end he deſigned, that they ſhould be to him for a people, a name, a praiſe, and a glory: but alas! they would not hear, Jer. xiii. 11.

And now this very God, of his own ſovereign love, hath freely diſplayed and beſtowed the riches of his

he here ſpeaks of thoſe who were called before they were juſtified. And the angel tells John, Rev. 14. that thoſe who were with the Lamb, are "called, and choſen, and faithful." We obſerve the ſame order, and ſay, that God foreknowing many who bore the image of the earthly Adam, would gladly receive and obey the heavenly, *predeſtinated* that they ſhould be "conformed to the image of his Son;" and to this end, calls them by his goſpel; and thoſe that receive the call and believe, then become his *choſen* and *juſtified*; and when they bring forth the fruits of faith, and overcome the world, they are then his *faithful*, and *glorified*.

grace

grace on us poor Gentiles, in calling of us by his gospel, to become his people, and in electing, juſtifying, and glorifying every believer, and thereby enabling us to cleave as cloſe to him as the girdle doth to the loins of a man; therefore let us exert every power that he hath given us, *work together with him*, and uſe his grace in ſuch a manner as that we may be "for a people, and for a name, and for a praiſe, and for a glory."

But as it appeared to me that theſe verſes, and the remaining part of this chapter are more conſiſtent with my ideas of ſcriptural election than they are with thoſe of the Calviniſts, I therefore placed them in the ſcale of paſſages that are moſt favourable to our doctrines, to which I refer the reader.

And I deſire to appeal to every unprejudiced reader, whether theſe verſes are not more expreſſive of the purpoſe of God, the predeſtination, and election, that I have here and there mentioned; than they are of that eternal, perſonal, abſolute election of particular perſons by name, and by number, to ſalvation, which the Calviniſts have adopted, eſpecially when we conſider that this Calviniſtic election is inconſiſtent with what the apoſtle had before ſaid in this very epiſtle. "Therefore, as by the offence of one, judgment came upon all men to condemnation, even ſo by the righteouſneſs of one, the free gift came upon all men to juſtification of life," ch. v. 18.

"If ye (elect Romans) live after the fleſh ye ſhall die; but if ye through the ſpirit do mortify the deeds of the body, ye ſhall live." And very contradictory to what he afterwards aſſerts that they *ſtood by faith*, and

and ſhould be alſo *cut off*, if they did not continue in the goodneſs of God, ch. xi.

And if ſome will limit the term *called*, the queſtion then is, Whether it is to be limited to thoſe they are pleaſed to deſcribe, or to thoſe that Paul here deſcribes? and to whom he applies it, viz. *to them that love God.* And as this commandment, Thou ſhalt *love the Lord thy God*, &c. is given to all that hear the goſpel, I think the God that requires it would never have commanded it, had he not given or intended to give them ability to perform it. And if they all may love him, may they not all be his *called according to his purpoſe?*

Dr. Whitby obſerves upon the words, *foreknowledge*, the *purpoſe*, the *fore-appointment* of God.

1ſt, That none of them relate to individual perſons (ſave only when they are uſed of our bleſſed Lord and his ſufferings for us) but only to churches and nations in general. To the whole church of believing Jews and Gentiles, whom God had choſen, *fore-appointing them to adoption by Jeſus Chriſt*, Eph. i. 5. in whom alſo, ſaith he, *we were made his portion*, or peculiar people, *being fore-appointed* ſo to be *according to his* purpoſe, ver. 11. God having purpoſed that this ſhould be the portion of all the converted Jews, they being elected according to the purpoſe of God the Father, 1 Peter i. 2. And, laſtly, of the poſterity of *Jacob* and *Eſau*; of whom, that *the purpoſe of God according to election might ſtand*; it was ſaid, The elder ſhall ſerve the younger, Rom. ix. 12.

2dly, That this foreknowledge, purpoſe, and appointment, is only that of calling men to the knowledge

ledge of ſalvation by Chriſt Jeſus. Thus the apoſtle teacheth, that he was appointed to preach to the Gentiles the unſearchable riches of Chriſt, according to the ancient purpoſe which God had made in Chriſt Jeſus our Lord, Eph. iii. 11. For further remarks, ſee Extracts in Arminian Magazine, vol. viii. p. 390.

For the children being not yet born, neither having done any good or evil, that the purpoſe of God according to election might ſtand, not of works, but of him that calleth. Rom. ix. 11.

It was ſaid unto her the elder ſhalt ſerve the younger. ——12

As it is written, Jacob have I loved, but Eſau have I hated. ——13

It is very plain that the apoſtle, in this chapter, deſigns to eſtabliſh what I call ſcriptural election and reprobation, becauſe he begins with declaring his *great heavineſs*, and *ſorrow* for the *elect*, *adopted*, *glorified*, *covenant*, people of God. He could almoſt wiſh himſelf *accurſed*, rather than theſe people ſhould become *accurſed*, *or caſt off*, and deprived of theſe privileges, which were taken from them, notwithſtanding their election, and his ſorrow.

Then he goes on to ſhew that God, according to his purpoſe, freely beſtowed this election, &c. on any branch of Abraham's ſeed, which he pleaſed. He aſſerts in the 11th verſe that it was by the purpoſe of God, *according to* (or with regard to) *election*, *not of works*, *but of him that calleth*; that theſe privileges were conferred only upon the poſterity of Jacob, and we very well know that the whole poſterity of Jacob enjoyed theſe privileges until they provoked God to

take them away. And as it was promiſed them before their forefathers had done either good or evil; therefore they could not claim theſe privileges as theirs, by virtue of any thing that they or their fathers had done to bind God; nor was he laid under an obligation to continue theſe privileges to them, or to their nation only; but God might without breaking his promiſe to Abraham, diſinherit them as he did Iſhmael, and Eſau, and call in the Gentiles, or count only believers, whether Jews or Gentiles, for the ſeed of the promiſe.

And it appears that this election was not Calviniſtic, becauſe when Rebecca went to enquire of the Lord concerning her caſe, he tells her, "Two nations are in thy womb, one people ſhall be ſtronger than the other, the elder ſhall ſerve the younger." From whence it is very plain, that this only refers to the *bleſſings* beſtowed upon their poſterity. What hard and auſtere notions would a tender mother have formed of our heavenly Father, had ſhe been told that the eldeſt and his poſterity were damned for ever?

Beſides, the term *to ſerve*, no where in the ſcripture ſignifies eternal damnation; therefore the contrary bleſſing beſtowed upon Jacob, and his poſterity, cannot with any propriety be conſtrued to mean eternal life, but it muſt relate to the bleſſings they and their poſterity enjoyed in this life, and the *purpoſe according to election*, muſt refer to theſe bleſſings.

And we find, from ſcripture, that Eſau did not perſonally ſerve Jacob, but it rather appears that Jacob perſonally ſerved Eſau, for Jacob was afraid of, and

and fled from him; and when he returned, he ſent a meſſenger before him, ſaying, "*Thy ſervant* Jacob ſaith," &c. And when Eſau came to meet him, Jacob bowed down before him, and called him *his Lord*, &c. Gen. xxxiii. But we find the poſterity of Eſau were for ſome conſiderable time ſubject to thoſe of Jacob.

Suppoſing theſe words to refer to their eternal ſtate, I cannot conceive which way Eſau is to *ſerve* Jacob then, if the one is to live for ever in Heaven, and the other is doomed to dwell for ever in hell.

The quotation in the 13th verſe appears to be taken from Malachi i. 2, 3. where it is written, *Was not Eſau Jacob's brother? ſaith the Lord. Yet I loved Jacob* (or preferred him and his poſterity, and made them a *ſpecial people unto himſelf* above all the people that were upon the face of the earth). *But Eſau have I hated*; that is, I have had a *leſs regard* for him and his poſterity; and have not beſtowed ſuch peculiar bleſſings upon them. The word *hated* ought to be taken in this ſenſe here; and our bleſſed Saviour uſes it in this ſame ſenſe, Luke xiv. 26. "If any man come to me, and hate not his father and mother," &c. that is, if he hath not a leſs regard for his father and mother than for me, "he cannot be my diſciple."

There is not one paſſage in the word of God that repreſents the future miſery of any man as fixed by an abſolute decree; but there are many that repreſent their future ſtate as depending on their voluntary actions, and their embracing and improving, or rejecting and abuſing the grace of God exhibited to them.

St. James informs us that ſweet water and bitter, or ſalt water and freſh, cannot flow from the ſame fountain at the ſame time. But according to the account of many Calviniſts, love and hatred flowed at the ſame time, from the ſame God, who is love itſelf, towards different perſons who are his own offſpring; and that for no other reaſon, but becauſe he choſe to love the one and hate the other; though they were all alike related to him, and had not done either good or evil!

If we admit the Calviniſtic notion of Eſau's reprobation, then, ſuppoſing he or any other non-elect perſon had ſickened and died, or had been killed by the hand of man in his infancy; we muſt alſo allow, that he muſt, even then, have been damned. And this doctrine of the damnation of ſuch of the non-elect as die in their childhood, appears naturally to flow from, or to be connected with the firſt principles of Calviniſm. And indeed the moſt conſiſtent Calviniſts acknowledge it, as may eaſily be proved by their writings.

Calvin himſelf ſays, God "ſo ordereth them by his counſel and beck, that among men there are born ſome adjudged even from their mother's womb to death, which with their deſtruction may glorify his name." *

"How came it to paſs, that the fall of Adam did wrap up in eternal death ſo many nations with their children, being infants, without remedy, but becauſe it ſo pleaſed God?" †

* Quoted from Norton's Tranſlation of Calvin's Inſtitutes, Book iii. ch. 23. ſect. 6.

† Ditto, book iii. ch. 23. ſect. 7.

"Yea,

"Yea, and very infants themſelves bring their own damnation with them from their mother's womb, who, although they have not yet brought forth the fruits of their iniquity, yet have they the ſeed thereof incloſed within them. Yea, their whole nature is certain ſeed of ſin, therefore it cannot but be hateful and abominable to God." *

"That many infants of believers are caſt into hell, notwithſtanding the prayers of the church, and the ſacrament of baptiſm, adminiſtered for their ſalvation, is the expreſs doctrine of Calvin, Beza, Zuinglius, Martyr, Zanchy, Piſcator, Paraeus, Perkins, &c." †

And I have before obſerved, that Dr. Gill in his anſwer to the Birmingham Dialogue, ſays, "That as infants come into the world children of wrath, he ſees no injuſtice in it, if they ſhould be taken out of the world under wrath." ‡

But does not plain reaſon and charity incline us to think, that God, who exerciſes loving-kindneſs, judgment, and righteouſneſs, in the earth, and delights in theſe things, Jer. ix. 24. would rather ſuffer the non-elect infants to be taken away, than that they ſhould live to years of maturity; and of neceſſity incur the greater guilt or condemnation: and ſuffer the elect infants to live, that ſo they might believe in Jeſus, and honour and glorify his name, and be for the praiſe of his grace?

And if whatſoever perſons are elected, are undoubtedly brought to hear the goſpel, and are cauſed to be-

* Quoted from Norton's Tranſlation of Calvin's Inſtitutes, Book iv. ch. 15. ſect. 10.

† Arm. Mag. vol. vii. p. 560.

‡ Burt's Doctrine of Eternal Reprobation Exploded, p. 321.

lieve it, as ſome ſay *; then it follows that thoſe that die in their infancy, cannot be of the elect number, for it is not poſſible for them to believe it.

And where is the propriety of aſſerting that infants are in a condemned ſtate, or not juſtified, this hour, and if they die the next, that then they are juſtified?

Is juſtification wrought by death?

But the ſuppoſition of infants being in hell is ſo incompatible with the principles of humanity and philanthropy implanted in us by God, that many of the Calviniſts in our days profeſs to believe, that "All who die in their infancy are of that certain determinate number, who are Calviniſtically elected."

But this appears to be a ſcriptureleſs notion, or at leaſt not yet proved from it. And it ſeems to be invented by them on purpoſe to get rid of the contempt and ignominy thoſe ſentiments bring upon thoſe who maintain that ſome which die in their infancy muſt be damned, becauſe not elected.

I believe as the tender mercies of God are over all his works, and as children are ſet forth in ſcripture as patterns for Chriſtians to imitate, that none of thoſe who die in their childhood can be miſerable.

But I believe alſo that the ſcriptures do not any where give us any reaſon to aſſert that all ſuch are of that certain number, who were perſonally and abſolutely elected to ſalvation.

Jeſus, Paul, Peter, &c. no where call thoſe who cannot, or do not believe, the elect of God, in a goſpel

* See Predeſtination Stated and Aſſerted, p. 61.

ſenſe,

ſenſe, but it is believers only that are theſe elect, that belong to this election of grace. The Epheſians, Theſſalonians, the churches of Galatia and Babylon, thoſe to whom Peter wrote, &c. &c. were all believers, they were all the elect of God, by faith in Chriſt Jeſus; but infants not being capable of believing, are not included with the elect of God, as might further be ſhewn by the charges, exhortations, warnings, threatenings, &c. given to theſe people.

Nevertheleſs, infants that cannot poſſibly believe, may yet be ſaved by the offering of Chriſt, "*Who gave himſelf a ranſom for all.*"

And if their doctrine be true, I think it cannot reaſonably, nor ſcripturally be confined only to the infants of Chriſtians, but muſt be extended to all the children of wicked profeſſors, Jews, Turks, and Pagans, who had died either by ſickneſs, accident, or by the hand of man, before they were of years to diſcern between their right hand and their left. For if they ſay that the children of theſe are not of the elect number, but of the non-elect, then conſequently according to their doctrines, the children of Turks, Pagans, &c. who have died in their infancy, muſt now be damned, and in torment.

To avoid this conſequence ſome will allow that they are of the elect number. In this caſe then, it follows, that the vaſt number of children who died in the flood were Calviniſtically elected. And had theſe been preſerved with Noah, or by ſome other means, there conſequently might have been an entire generation of elect perſons together, who would have made an obedient and faithful people, in compariſon to their wicked fathers that were deſtroyed.

And as Cole aſſures us that Noah was perſonally elected, how would the good man rejoiced to have ſeen them preſerved and reared up until they became the honour of the age, and the glory of him who elected them! And if the Lord had known all this, I honour him ſo much as to think he would have permitted them to live, and would not have repented that he had made them, Gen. vi. 7.

The Iſraelites deſtroyed great numbers of children when they conquered the land of Canaan; and if all theſe were of the elect number, what a choice generation would there have been of them if they had lived, they might even have ſet an example to the Iſraelites themſelves, who, in too many inſtances, acted as if they were not of the number of thoſe who were perſonally and abſolutely elected to holineſs here, and eternal life hereafter.

And is it not very ſtrange that among the numerous Midianitiſh captives, every one of the male children ſhould be perſonally elected? for we find they all died, and the females among them were permitted to live; and therefore might not be all of that number, Numb. xxi. 17.

The Amalekites alſo were very numerous, as well as a wicked people, and Saul was ordered to deſtroy every one, infant and ſuckling; and will it not appear very ſtrange to ſay, becauſe their numerous offspring died in their infancy, they were of the elect number; methinks if this had been the caſe, if they had lived, they would have made a moſt obedient and faithful people?

The Lord ſpared more than ſix ſcore thouſand perſons in Nineveh, which "could not diſcern between their

their right hand and their left," Jonah iv. 11. Babylon is ſuppoſed to have been larger than Nineveh, and therefore might contain more children: and David ſpeaking of it, ſays, "Happy is he that taketh and daſheth thy little ones againſt the ſtones!" Pſalm cxxxvii. 9.

He might be happy indeed, if he thought that by daſhing out their brains, it proved that there were more than ſix ſcore thouſand children belonging to the election of grace, even in Babylon.

The Prophet Eliſha wept, becauſe he knew the evil that Hazael would do by daſhing the *children* of the Iſraelites to death. And if this was a certain proof that they were perſonally and abſolutely elected, he might well weep to think of the loſs the church was like to ſuſtain, 2 Kings viii. 12.

There were many alſo that ſacrificed infants to Moloch, and though this was a moſt ſhocking ſcene, yet I think it would have been more than a little comfort to their parents, if they had known that this was a proof that their children were Calviniſtically elected by the God of Heaven.

And though Herod, and perhaps the Devil, were diſappointed about killing the child Jeſus, yet he ſlew the "male children that were in Bethlehem, and the coaſt thereof;" and if theſe were all of the elect number, he thereby prevented their believing in, or receiving of, and honouring Jeſus, and making a great addition to his church in thoſe days; as ſuch might have done, had not Herod killed them.

And does it not appear ſtrange that all the male children in Bethlehem, and its coaſts, under two years old, ſhould be of the elect number; and yet when Jeſus

Jeſus preached the goſpel to the reſt of that generation, who amongſt the whole Jewiſh nation muſt be very numerous, he could find but a very ſmall number who ſincerely believed in, or received him?

Paul tells us that the Jewiſh nation, "becauſe of unbelief were broken off; but if he had known that all their children, who died before they could diſcern between their right hand and their left, were Calviniſtically elected, he might have made that exception; for if ſo, they were not all *broken off becauſe of unbelief*.

And if this doctrine be true, how ſurprizing is it that there ſhould be ſo few elect Jews alive in St. Paul's time, and ſuch a ſwarm of them a little after; I mean the great number of children that periſhed in the conqueſt of Judea, and in the ſiege and deſtruction of Jeruſalem by Titus?

If I was a Calviniſt, and held this principle, I think I ſhould be grieved upon the account of the children, that die among the Jews; for if they had been preſerved, there might have been many ſocieties of elect Chriſtians ſpringing up out of the loins of that ancient elect nation.

If we add to theſe inſtances, all the children that died amongſt all the Heathen nations before the coming of Chriſt; all that have ſince died among the Mahometans, Pagans, Savages, Atheiſts, and Hottentots, &c. I think the number will undoubtedly amount to many millions.

And if all mankind muſt either belong to the elect number, or to the reprobate; and if the *number* of the *elect*, and alſo of the *reprobate*, is ſo *fixed* and *determinate*,

minate, that it neither can be *augmented* nor *diminiſhed*, as the Calviniſts aſſert; then it follows:

Firſt, That the children of theſe Pagans, Atheiſts, &c. muſt either be of the number of thoſe who are eternally, perſonally, and abſolutely elected to ſalvation, which I have ſhewed to be a ſtrange conceit; or,

Secondly, Some of them belong to the election of grace, and others to the reprobate race: and if ſo, the latter are now damned: or,

Thirdly, They muſt all belong to the claſs of the non-elect; and if ſo, How many millions of children are there now in torment, being in hell? If either of theſe two latter caſes be fact,

——— "Then,
Ye tender mothers weep, for if theſe are,
Damn'd for ever by predeſtination,
Or made heirs of hell fire by creation;
Why may not yours? Your tender offspring dear!
Who died while young be now in torment there?

What ſhall we ſay then? is there unrighteouſneſs with God? God forbid! For he ſaith to Moſes, I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion; ſo then, it is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy. Rom. ix. 14. ——15. ——16.

God forbid that any ſhould ſuppoſe that there is any unrighteouſneſs with God, becauſe he beſtowed greater bleſſings upon Iſrael than he did upon the Edomites; ſince even *theſe* were not the worſe for the privileges he gave to the *Jews*.

And

And God has an undoubted right to beſtow his peculiar bleſſings upon which nation he pleaſes. And he told Moſes that he would do ſo. And as it was then his will to ſhew mercy to the Jews, and make them his people, it is now his will to ſhew mercy to the Gentiles, and call them to be his people.

And as his ſhewing mercy to Iſrael was not becauſe they willed, or run for it; ſo even now it was not becauſe the Gentiles had deſerved, or done any thing to merit theſe great bleſſings. But it ariſes merely from the rich, free, and ſovereign love of God. And nothing elſe but this love and mercy induced him to offer by his goſpel, life and ſalvation to the Gentiles; and though they are invited and commanded to will, ſtrive, and run for this great ſalvation, yet they cannot merit it by their willing, or running, but it is all of grace that this ſalvation is given to them; it is *the gift of God.*

Rom. ix. 17. For the ſcripture ſaith unto Pharaoh, even for this ſame purpoſe have I raiſed thee up, that I might ſhew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. ——18.

God hath a right to beſtow his favours on whom he pleaſes, as he did firſt upon Iſrael, and hath ſince upon the Gentiles. So likewiſe he may juſtly puniſh thoſe that wilfully abuſe and ſlight them; of this we have an example in Pharaoh, who being full of the moſt unbounded pride, diſowned, and deſpiſed or defied the God of the whole earth; and moſt cruelly and unjuſtly oppreſſed the Iſraelites that were ſubject to him; and had therefore long deſerved condign puniſhment; but

but God preſerved and continued him in life, for ſo the phraſe *raiſed up* ſignifies in this place. It does not mean that God created him for this purpoſe, but that he preſerved his life which he had juſtly forfeited before, and he kept him on the throne ſtill, becauſe he was a fit inſtrument for God to ſhew his great power upon.

And we find he was moſt obſtinately deaf to the meſſages God ſent by Moſes; and when the plagues conſtrained him to entreat for a removal, and extorted a promiſe from him, and were thereupon removed; yet no ſooner had he reſpite, but he moſt daringly defied the God of Iſrael again, and brought on freſh plagues upon himſelf and his people; and we find that after he had thus hardened his own heart, ſix times, it is ſaid, the *Lord* hardened his heart, or withdrew from him all his grace; for as when the ſun withdraws its heat from the earth in winter, it becomes cold and barren, even ſo when God withdrew his grace from Pharaoh and Saul, their own pride, and the Devil, carried them on to deſtruction.

Thus God dealt with this enemy of Iſrael, and he was at full liberty to deal after this manner with Iſrael, ſince they had, like Pharaoh, long been moſt obſtinately deaf to his meſſages; and were as regardleſs of the meſſages and miracles of the Son of God, as Pharaoh and the Egyptians were of thoſe of Moſes. They appeared, like Pharaoh, to deſpiſe the wonderful works, goodneſs, and long-ſuffering of God towards them, which ſhould have *led them to repentance.*

Therefore God, according to his will, which is always governed by infinite wiſdom, as he then hardened

dened Pharaoh's heart and bleſſed Iſrael, can and may now exerciſe the ſame power, and harden the obſtinate Jews, and bring on them an exemplary puniſhment, while he beſtows all the bleſſings of his goſpel upon the Gentiles.

Therefore hath he mercy on whom he will have mercy, are favourite words with ſome Calviniſts. But did the apoſtle mean that God will have mercy on only the leſſer part of mankind, as the Calviniſts teach? He doth not ſay ſo any where: But on the contrary, he expreſsly declares, that it was the will of God to have mercy upon the greater part, upon all the Gentiles, as well as the Jews; for ſays he, "God hath concluded *them all* in unbelief, that he might *have mercy upon all*;" as by the offence of one, judgment came upon all men to condemnation; even ſo by the righteouſneſs of one, the free gift came *upon all* men to juſtification of life."

The grace of God which bringeth ſalvation to (or for) *all men* hath appeared. Jeſus by this grace of God, taſted death for *every man*. He gave himſelf a ranſom for *all*. He died for *all*. God is willing that *all* men ſhould be ſaved, and come unto the knowledge of the truth; and commandeth *all* men every where to repent. Now theſe paſſages are an undeniable proof that God is willing to have mercy upon *all men*.

But though this is his will and pleaſure, yet if any of them will not accept his mercy; if when he calls, they refuſe to hear; when he ſtretches out his hands, they will not regard. If when his ſpirit ſpeaks, they ſtop their ears, reſiſt always, and quench, or extinguiſh its workings within them, refuſe, and reject the grace

grace of God; put his word from them, and will not be reconciled to him, or have any of his counſel: then their blood ſhall be upon their own heads. God may juſtly withdraw his much abuſed mercy and grace from them; and they are conſequently left under the curſe, become hardened, and muſt periſh.

I do not remember that the Bible gives us one inſtance of a perſon, or perſons, that were forſaken of God, until they had wilfully diſobeyed his commands, or refuſed and diſregarded the means the Lord uſed to reclaim and ſave them; ſo that we are not to underſtand, *whom he will he hardeneth*, to imply that God forſakes or hardens any man, or men, unleſs they actually give him great and juſt cauſe to do it, Rom. i. 28.

Thou wilt ſay then, why doth he yet find fault? Rom. ix. 19.
For who hath reſiſted his will? Nay, but, O man, ——20.
who art thou that replieſt againſt God? Shall the
thing formed ſay unto him that formed it, Why haſt ——21.
thou made me thus? Hath not the potter power over the clay of the ſame lump, to make one veſſel unto honour, and another unto diſhonour?

To the apoſtles' laſt aſſertion the Jewiſh people may reply, "What right had God to form us into a people, and bind us by his own particular laws? And if, as you ſay, it be his pleaſure to harden and make an example of us, as he did of the Egyptians; Why doth he find fault with us for diſobeying his will? ſince if it be his will that we ſhould be hardened ſinners, we have not reſiſted it."

To which the apoſtle replies, "You ought not to find fault with the dealings of God towards you. He created, made, and formed you, to be his peculiar people;

people; he bleſſed you above all the nations of the earth, and his intention was that you ſhould be to him for a people, and for a name, and for a praiſe, and for a glory; but ye would not hear, Jer. xiii. 11. You refuſed to receive correction, and made your faces harder than a rock, and refuſed to return, Jer. v. 3. Therefore you have only yourſelves to blame for the judgments that are coming upon you. God did not form you for them: but it is you that have fitted yourſelves for them.

And becauſe you were obſtinate, and your neck an iron ſinew, and your brow braſs, Iſaiah xlviii. 1. Becauſe you were ſtiff and ſtubborn in his hands, and would not mould and work up into ſuch an honourable veſſel as God would have made you; therefore becauſe you *marred* in his hand, and refuſed to glorify him in this way, he may juſtly make a diſhonourable veſſel of you, and cauſe you to glorify his name in your own way, by bringing the moſt dreadful judgments upon you; which ſhall be manifeſted to all nations, as it is written he will caſt you off, becauſe ye have not hearkened unto him, and ye ſhall be as wanderers among the nations, Hoſea ix. 7. Yes, God hath declared to you and your fathers that he hath a right to do all this; for he ſent Jeremiah to the Potter's houſe, and "Behold he wrought a work on the wheels. And the veſſel that he made of clay was marred in the hands of the potter: ſo he made it again another veſſel, as ſeemed good to the potter to make it. Then the word of the Lord came to the prophet, ſaying, O houſe of Iſrael, cannot I do with you as this potter, ſaith the Lord? Behold, as the clay is in the potter's hand, ſo are ye in mine hand, O houſe

of

of Iſrael. At what inſtant I ſhall ſpeak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to deſtroy it. If that nation," &c. &c. ch. xviii. 1—7.

Theſe are three favourite verſes with the Calviniſts, from whence they infer that God is a ſovereign Lord, and hath an abſolute right to do as he pleaſes with any of his creatures. And I allow it to be very true that God is a ſovereign, a great king above all kings, accountable to none for his actions; for who can ſay what doſt thou? Yet his conduct towards his creatures is always regulated by his glorious attributes; juſtice, wiſdom, goodneſs, and mercy, preſide in his counſels. His perfections preſcribe all the meaſures of his government, which are ſuch as will moſt conduce to the welfare and happineſs of all his creatures; and this is declared of him in his word, That he is "good to all, and his tender mercies are over all his works," Pſalm cxlv. 9. For "the work of a man will he render unto him, and cauſe every man to find according to his ways: for he will not lay upon man more than is right, leſt he ſhould enter into judgment with God. Behold God is mighty and deſpiſeth not any;" much leſs will he reprobate them, Job xxxiv. 11. 29.—xxxvi. 5.

God's being a ſovereign, and the creature his property, does not prove their doctrines, unleſs they can prove him a tyrant, or a Nero; and indeed ſome of them repreſent him as little better. For I ſuppoſe they will allow my horſes to be my property. I am their ſovereign maſter, and have a right to do as I pleaſe with them, and according to their account they can

underſtand and obey me as well as the poor reprobates can God.

Now, ſuppoſe if this is the caſe, I go to my ſtable, and command them all to go and break up the fallow ground on my farm: but as none of them obey me, I ſay unto two of them (becauſe they are my elect) ye ſhall obey me. So I put the bit in their mouths, and the harneſs on their backs, take my whip, and make them do it.

After this I go to the others, and ſay ye reprobates, that would not obey my commands, I will make you examples of my wrath for your diſobedience; I then take and bind each of them to a tree, make a ſlow fire under them, and gradually burn off the fleſh of their legs.

Now, would any reaſonable creature think it a ſufficient vindication of my conduct, if a Calviniſt was to tell them that I was their ſovereign lord and maſter; and that as they had diſobeyed my commands, I had a juſt right to puniſh them as I pleaſed? Would he not rather retort, and ſay to him, You fool! they could not attend to, and obey him; and a juſt ſovereign would never require of, or puniſh his creatures for what they could not perform; therefore at the beſt he is only a cruel ſovereign tyrant.

And unleſs they can prove that God acts in this Nero-like manner, his glorious ſovereignty cannot favour the decreers of "*unrighteous decrees, and grievous*" things, Iſaiah x. 1.

But they reply, "What! hath not the potter power over the clay?"

To

To which I anſwer, The potter hath power to chooſe and determine what kind of veſſels he means to make of it. But he hath not always power to make the ſame kind of veſſels of it without uſing means out of the common way, or proper method of working; witneſs the work which the Lord ſent Jeremiah to ſee, which marred in the hands of the potter, and he made it into another veſſel. Witneſs alſo the Jewiſh people who would not be wrought into an honourable veſſel, and were therefore made a diſhonourable one, contrary to the intention of the great workman.

And if a juſt and faithful potter ſolemnly ſwears, it is not his pleaſure that diſhonourable veſſels ſhould be made of his clay; but that he had rather make honourable veſſels of it: If he declares in writing that he willeth it all to be made into honourable veſſels, and that it ſhould all come to honourable uſes, and a hundred things of a ſimilar nature. Why then, he lays himſelf under a laſting obligation for his oath, and word's ſake, to uſe every reaſonable and proper means that only honourable veſſels be made of it.

And when a veſſel is formed by the potter, it often cracks in the furnace, and is fit for nothing but to be caſt out and trodden under foot.

So are men in the hand of God. He deſires and uſes proper means to make honourable veſſels of them all; but many of them *marr* in his hand, like the Jews of old, and are caſt off. Others are ſhaped and in a meaſure fitted for his uſe, but crack in the furnace of trial and affliction, and thereby become uſeleſs. "If a man therefore purge himſelf from theſe, he ſhall become a veſſel unto honour, ſanctified

and meet for the maſter's uſe, and prepared unto every good work, 2 Tim. ii. 21.

It doth not appear beſt in the nature of things, that all men ſhould be bleſt equally alike with the ſame gifts; for if all were teachers, who would there be to be taught? If all were as the head, what would they do for feet? Therefore as the potter out of the ſame maſs of clay, makes ſome veſſels for honourable uſes, and ſome for (comparatively) diſhonourable uſes: even ſo doth God, out of the ſame maſs of mankind, make ſome to be prophets, apoſtles, preachers, &c.; ſome to be as eyes and ears; and ſome to be as hands and feet. And ſurely in this, none has reaſon to find fault with God, for none are injured by it; but all in a meaſure are more or leſs benefited thereby.

Though the Lord hath vouchſafed ſolemnly to aſſure us that he "hath no pleaſure in the death of the wicked: That he is not willing that any ſhould periſh: That he is willing that all ſhould be ſaved, and come unto the knowledge of the truth," &c. &c. Yet if he unconditionally reprobate men for the ſin of him who lived long before they were born; or to diſplay his glory, ſovereignty, or what not: If he acts that part of an arbitrary ſovereign; or if in calling ſinners he puts on a double perſon; and doth many times profeſs one thing with his mouth, and intend another; as the account that ſome people give of his government, actions, and words, might lead us to think he does; then, indeed, frail mortals may well tremble leſt he ſhould not mean, nor act agreeable to his words, but take pleaſure in their death and deſtruction.

He

He gave Phineas his *covenant of peace*, and he ſaid, *He ſhall have it*; mind that, He ſhall have it, and *his ſeed after him*, even the covenant of an everlaſting prieſthood: But when his ſeed deſpiſed God, then he deſpiſed them; and revoked the everlaſting covenant given, and deſtroyed them. And if a good, juſt, and faithful God can do this, what are we to expect ſhould he act after a tyrannical manner? Why may he not diſanul the everlaſting covenant which the elect ſay, he has made with them? Moſes is excluded Canaan for a haſty word, Numb. xx. 10. Uzziah dies for touching the ark, 1 Chron. xiii. 9, 10. And Cole on God's Sovereignty, p. 10, obſerves, "This is partly, if not chiefly, to ſet forth his ſovereign greatneſs, and the uncontroulableneſs of his matters." Again, "his ſovereignty, not his juſtice, was evidenced in ſuffering Satan to afflict Job," p. 11. And how can any contrive a better way to ſet forh his abſolute ſovereignty, than by repreſenting him as irreſiſtibly raiſing of ſome of the elect almoſt to heaven, and then letting them drop down into hell: and who could blame him for it, ſince as Cole obſerves, "He may do what he will with his own," p. 11.

It appears that Jezabel entertained much the ſame notions of Ahab's ſovereignty, as the Calviniſts do of the Lord's. For ſhe acted as if he was the abſolute ſovereign of his people, who might do with them whatſoever he pleaſed, without any regard to that rule of righteouſneſs by which princes ought to govern.

Therefore it does not appear that ſhe made the leaſt heſitation in reprobating and deſtroyin of Naboth

both and his children, whoſe only condemnation was, that he inherited the vineyard of his fathers.

Such notions of God's ſovereignty are indeed well calculated to create in man a ſlaviſh fear, and dread of the Almighty; for we may well ſtand in awe of a being that can create beings, which cannot but ſin, and then puniſh them for it, on purpoſe to diſplay his glory or ſovereign power.

The Calviniſtic doctrines are reproachful to the Majeſty of heaven, and much better fitted for a Nero than for a good and gracious God.

And inſtead of advancing the glory of his ſovereignty, they tend much to depreciate it, and alſo to impeach his goodneſs; for what mean ideas of the ſovereignty of an earthly monarch would his ſubjects convey to others, were they to attempt to ſet it forth by repreſenting, that becauſe he apprehended he ſhould be ſtung by two feeble ants, if he gave them an opportunity to do it, therefore he had decreed that a part of their feeble poſterity ſhould be moſt deliciouſly fed, and the reſidue of them moſt exquiſitely tormented.

Rom. ix. 22. What if God, willing to ſhew his wrath, and to make his power known, endured with much long-ſuffering, the veſſels of wrath fitted for deſtruction?

—23. And that he might make known the riches of his glory on the veſſels of mercy, which he had before prepared unto glory?

Here the apoſtle goes on to illuſtrate his argument, by aſking what objection can be raiſed againſt the juſtice of God's way, if he, in order to ſhew his hatred of ſin, and his power to puniſh daring ſinners, was pleaſed to endure, with much long-ſuffering, the affronts and inſults of a Jewiſh people, until the fitteſt opportunity

tunity offered of puniſhing and making them a terrible example to the reſt of the world, eſpecially if it be conſidered that they were veſſels of wrath fitted for deſtruction. They were not created ſo by God; but they made themſelves veſſels of wrath by their obſtinately rejecting, and crucifying their prince and Saviour; and by calling down vengeance upon their guilty heads, ſaying, "His blood be upon us, and upon our children."

And as the apoſtle repreſents God as enduring with much long-ſuffering the veſſels of wrath fitted for deſtruction, it implies that theſe people had ſufficient power and opportunity to repent, and prevent their deſtruction: and that their ruin was not decreed, but in caſe of their impenitence; elſe why was he long-ſuffering to them? ſince he might have ſhewed his wrath, and made his power known, by deſtroying them at firſt, without bearing with ſo many of their inſults and provocations.

And God was ſtill pleaſed to bear with the Jews, until he had cauſed his goſpel of grace and ſalvation to be preached among the Gentiles. Until he had made known the *riches of his glory*, and wondrous love, in making all believers the veſſels of his mercy; and thereby, prior to the deſtruction of the remains of the old, or Jewiſh church, he had before called and prepared a number of veſſels, or believers, to the glory of the new church. Even us, whom he hath called (or invited, and who have embraced the invitation) not of the Jews only, but alſo of the Gentiles. As he ſaith alſo, in Oſee, "I will call them my people which were not my people; and her, Beloved, which was not beloved." Here the apoſtle ſhews that the

calling of the Gentiles to be God's people, was before ſpoken of; and to prove this, and the rejection of the Jews, was his ſole object; and by introducing this verſe, he manifeſts that the veſſels of mercy which he had before mentioned, were not Calviniſtically elected, becauſe there was a time when they were not *his people*, and were not *beloved* by him. But if they were Calviniſtically choſen in Chriſt from eternity, they muſt have been ever ſince in Chriſt, and ever ſince *his people*. For their motto is, "Once in Chriſt, always in Chriſt."

And the apoſtle then goes on to ſhew that the Lord will make a *ſhort work* of the deſtruction of the Jews, and finiſh it in righteouſneſs; and that only a ſmall *remnant* ſhall be ſaved.

And then he informs us how it is that the Gentiles have obtained to righteouſneſs, or juſtification, it is, even *of faith*, or by their faith.

And the reaſon why the Jews did not obtain it was *becauſe they ſought it not by faith*. Now, here is the plain reaſon given, it is not becauſe they were Calviniſtically reprobated, but becauſe when the goſpel was preached, and ſalvation offered, they refuſed to ſeek for it in God's own way; but ſought for it in that which was aboliſhed, even by the works of the ceremonial law, for their pride and the vain notions they had formed of the glory of their Meſſiah would not ſuffer them to believe in one who appeared too mean, and too weak, even to ſave himſelf from being crucified; and who was therefore a ſtumbling-block to the major part of them; but a Saviour to every one that believed in him.

Now,

Now, it appears that the apoſtle begins this chapter with declaring the heavineſs and ſorrow he experienced upon the account of the obſtinacy, and unbelief of the Jewiſh nation, which he knew would juſtly bring deſtruction upon them, and leſt they ſhould think that God was unjuſt in rejecting, as he had ſo long owned them as his people, he ſhews that God might juſtly caſt them off, and make as terrible an example of them as he did of the Egyptians. They were equally in his power, and as they refuſed to mould to his uſe, and glorify him as a people, he might juſtly get him glory in their deſtruction, and give the goſpel of the kingdom which they had rejected, to the Gentiles, among whom he had already by the preaching of his goſpel, prepared a church to his glory.

Yet, notwithſtanding he had proved it juſt in God to caſt out and puniſh them, he, in the very verſe that follows this chapter, ſays, that his heart's deſire and prayer to God for them is that they might be ſaved; and no better proof than this is wanting to ſhew that the veſſels of wrath that he had been ſpeaking of, were not Calviniſtically reprobated; for is it poſſible for us to ſuppoſe an inſpired apoſtle capable of praying for what he knew was utterly impoſſible to be granted?

And I am ſure that it could not be the prayer of faith; for if he knew that God had eternally and irrevocably reprobated them, he could not aſk in faith, that they might be ſaved.

Here it may be obſerved, that Paul declares, He prayed for their ſalvation. And the ſcriptures declare that Jeſus Chriſt "taſted death for every man; gave himſelf a ranſom for all; died for all;" and con-

conſequently for ſuch as Paul here prayed for. And the Calviniſts believe that the Devil willeth their damnation; and aſſert that God willeth the ſame, and bring this 22d verſe to prove it *.

Thus by their Calviniſtic creed;
Their God, and devil, are both agreed,
And both alike in this:
Though Jeſus bled, and Paul did pray,
They can't as yet get one away;
Nor wreſt from Satan his.

Rom. xi. 5. In this chapter the apoſtle ſays that God had *not utterly caſt away his people whom he foreknew*; or who were included in his promiſe to Abraham; and were, like him, believers in that promiſe. But as in the days of Elias, there were a few of the ſervants of the Lord who eſcaped the general corruption; "even ſo then, at this preſent time alſo, there is a remnant according to the election of grace."

Now, by the *election of grace*, I apprehend is meant, the way in which God choſe to diſplay his grace, or favour, in Jeſus Chriſt; or the general ſcheme of his goſpel, by which, according to the purpoſe of God, he received into his church and kingdom all thoſe Jews who believed in his Son. And by the *remnant* I imagine is meant, all thoſe Jews who accepted God's grace in his own way, or believed in, and received Jeſus Chriſt as his Prince and Saviour, and thereby according to the purpoſe of God, were in-

* I have an epiſtle written by a Calviniſt miniſter, and approved of by others, which aſſerts that God willeth that many ſhould periſh, and brings this verſe to prove it.

cluded

cluded in this election of grace, and conſequently his elect choſen people.

And it was not upon the account of any thing that they had done, to merit the pardon of ſin, and the bleſſings of election, but it was all freely beſtowed by the grace and favour of God, who only required of them the acceptance of his favours in his own way, viz. by faith in Jeſus, to make them theirs; and, not in their way, viz. "by the works of the ceremonial law, by which they ſought for the continuance of his favour, but obtained it not." But (ſaith the apoſtle) Rom. xi. 7. the election hath obtained it. For ſome by ſubmitting to God's own way, which he had now eſtabliſhed, and accepting his Son, as their Saviour, were according to his ſcheme, become his elect, and obtained the bleſſings of his people. But thoſe that obſtinately rejected this way, were blinded.

Now, the *election of grace* which is here ſpoken of, cannot be Calviniſtic; becauſe it is the very ſame election which was beſtowed upon the Gentiles, and therefore thoſe who had here obtained it, ſtood upon the very ſame bottom: and we know what that was, by the apoſtle's own relation; and *thou ſtandeſt by faith*. Be not high-minded, but fear. For if God ſpared not the natural branches, *take heed leſt he alſo ſpare not thee*. "Behold, therefore, the goodneſs and ſeverity of God; on them which fell ſeverity; but towards thee, goodneſs, *if thou continue in* his goodneſs, otherwiſe *thou alſo ſhalt be cut off*." All which is as foreign from Calviniſtic election, as light is from darkneſs.

And though the latter part of this laſt verſe, ſays, And *the reſt were blinded*: even this cannot mean that

that they were Calviniſtically reprobated: For though God may judicially harden obſtinate ſinners, yet even that implies that they had once power to be otherwiſe; for they are hardened by way of puniſhment for the abuſe of the *long-ſuffering and goodneſs of God*, which ought to have led to repentance.

But it is plain they were not Calviniſtically reprobated from the apoſtle's own words, "Have they ſtumbled that they ſhould fall? God forbid." He abhors the very thought of their being irrecoverably and abſolutely loſt. And again, he ſays, I magnify mine office. If by any means I may provoke to emulation, them which are my fleſh, and might ſave ſome of them. By which it is very plain that he knew they might ſtill be ſaved if they would but believe; and that it was his endeavour by ſome means or other, to convince and ſave them.

And afterwards, he ſays, they alſo, if they abide not ſtill in unbelief, ſhall be grafted in; or by faith they may, and ſhall become God's elect again; and obtain that election of grace which thoſe of them that do not believe have already obtained.

And it may be obſerved that the apoſtle draws the parallel from thoſe in Elijah's days, who were poſſeſſed of ſuch diſpoſitions as were pleaſing to God; they were obſervers of the firſt commandment. And as David had ſaid, "The Lord hath ſet him apart that is godly for himſelf, Pſalm iv. 3. So here, we find that theſe godly people, who refuſed to worſhip any but the Lord God, were ſet apart by him, or reſerved for himſelf.

And therefore it appears that the apoſtle's "*even ſo now*, refers to thoſe only who poſſeſs or exerciſe that faith which the goſpel requires.

And

And as God did not caſt away any of thoſe who ſerved him in Elijah's time, becauſe the reſt of the nation rejected him, neither will God caſt away any now, that he foreknows will believe in Jeſus, and obey him.

And yet theſe bleſſings are not merited by them, but flow entirely from the free grace of God, whoſe will and pleaſure is that, "He that believeth, and is baptized, ſhall be ſaved."

According as he hath choſen us in him before the foundation of the world, that we ſhould be holy, and without blame before him in love. Epheſ. i. 4.

The apoſtle, in ſpeaking to, and of believers, who were, and are all elected through Chriſt, into a ſtate of grace by which they are enabled to live, what the ſcripture calls a holy and godly life. And ſuch are not only *called*, and *choſen*, but *faithful* too, Rev. xvii. 14. And if they continue faithful unto death, Chriſt *will give them a crown of life*, Rev. ii. 10. though there is nothing about an election to eternal life mentioned in this paſſage.

If the apoſtle had included here any who were unbelievers, then the Calviniſts would have had ſome foundation for the fabrick they built upon this paſſage; but, unhappily for them, the ſcripture never ſays that any who became the elect, were included in the election of grace before they believed. Though the ſcripture ſometimes aſcribes the name of the elect, to the purpoſe or counſel of God itſelf, even before the purpoſe itſelf is effected. Thus Chriſt is ſaid to be the *Lamb ſlain from the foundation of the world*, yet we know that he was not ſlain until four thouſand years after. And God ſaid to Abraham, I have made thee

a father

a father of many nations; and thus it is that believers are here ſaid to be *choſen in Chriſt*, &c. yet they were not actually choſen until they believed in him. Thus ſome are ſaid to be *ſaved*, that were not actually ſaved.

God purpoſed before the fonndation of the world, to elect all thoſe who ſhould believe in his Son, to thoſe privileges of the goſpel that lead to ſalvation. And when perſons believe in his Son, then they are placed in Chriſt by faith; and this in conſequence, or by virtue of God's purpoſe before the foundation of the world.

Paul includes himſelf among the choſen in Chriſt, yet we know he did not look upon himſelf as Calviniſtically elected in him: becauſe he ſays, that his kinſmen were in Chriſt before him, Rom. xvi. 7.

And becauſe, when he was called, he was not diſobedient to the heavenly viſion. And his grace beſtowed upon me was not in vain, 1 Cor. xv. 10. which plainly implies that he might have been diſobedient to his calling, and received grace in vain. Again, he ſays, Wo is unto me if I preach not the goſpel. I keep under my body, &c. leſt after I have preached to others, I myſelf ſhould become a caſtaway.

And Jeſus himſelf, in his account of thoſe that are in him, exactly agrees with Paul; for, ſays he, "Every branch in me that beareth not fruit, my Father taketh it away;" and it is caſt out, and withered, and gathered up, and burned. From all which it is very plain, that they did not mean, or know of, any ſuch thing as being Calviniſtically elected in him.

And

And Paul, ſpeaking of others, ſays, If any man be in Chriſt Jeſus, he is a new creature, which ſhews that he did not look upon any one as being in Chriſt, before he became a believer. Therefore we muſt underſtand him, that believers only are elected in Chriſt, into a ſtate of grace, by which they are enabled by the ſpirit to live an holy life; and all this agreeable, and according to the purpoſe of God before the foundation of the world.

The perſons here alluded to, as being choſen in Chriſt before the foundation of the world, could not be perſonally and actually choſen in him, that they ſhould be holy, &c. becauſe if they were, then it would follow, that they ſhould be holy and without blame before him in love, even before they believed in Jeſus, as well as after; and if ſo, there was no need of their converſion.

Some Calviniſts ſay they were abſolutely elected to eternal life before the foundation of the world; and that they are as much elected to holineſs here, as they are to eternal life hereafter; conſequently then they are abſolutely elected to holineſs here. But in this their own tongues fall upon them, and out of their own mouths they are condemned. For if they were abſolutely elected to holineſs here, then holy they muſt be. But I appeal to their own conſciences if they are holy, and if they will not ſuffer their conſciences to ſpeak, I appeal to their neighbours, who can teſtify that too many of them by their works ſhew, that they are not holy, and without blame before him in love.

Conſequently

Conſeqnently no more abſolutely elected to perſonal holineſs here, than abſolutely perſonally elected to eternal life hereafter.

The phraſes, *that they ſhould be holy*, &c. do not imply that God would irreſiſtibly influence them to be ſo. But that it is his pleaſure that they ſhould, and conſequently their duty to be ſo. Thus Moſes told the Iſraelitiſh nation, "The Lord ſhall eſtabliſh thee an holy people unto himſelf, as he hath ſworn," &c. Deut. xxviii. 9. And God ſays, "Ye ſhall be holy men unto me," Exod. xxii. 31. "Ye ſhall therefore ſanctify yourſelves, and ye ſhall be holy," Lev. xi. 44, 45.—xix. 2. xx. 26. 2.

Yet though the Lord declared, "Ye ſhall be an holy nation unto me," Exod. xix. 6. Ye ſhall be holy men unto me; yet we know God did not irreſiſtibly influence them to be ſo; for after that Nadab and Abihu, the ſons of Aaron, acted wickedly, and *there went out fire from the Lord and devoured them.*

The Calviniſts ſay the elect were not only choſen in Chriſt, but were in Chriſt before the beginning of the world; and that thoſe that are once in Chriſt, are always in him. They ſay alſo, that themſelves and all mankind were in Adam, and fell in him. But how can that poſſibly be, if, as they aſſert, they were placed in Chriſt before Adam was created?

And Paul tells theſe Chriſtians, that they "were by nature the children of wrath, even as others," Eph. ii. 3. But how could they ever be the children of wrath, even as others, if nature's God had, before they were born, unchangeably determined to love them?

And

And how could they be *even as others*, if they were always unchangeably his favourites in Chriſt, and the others not?

And how could he ſay Jeſus "came and preached peace to you which were afar off, and to them that were nigh? ver. 17. For if they were Calviniſtically elected in him before the foundation of the world, and God had unchangeably ſet his love upon them, how could they ever be afar off, or further off than the Jews, who are ſaid to be nigh? Sure it was not poſſible for them to be in him, when they were afar off from him; unleſs it can be proved that they were out of him, and in him at the ſame inſtant of time.

And Paul cautions theſe elect Epheſians not to let any man deceive them with vain words, chap. v. 6. which plainly implies, that even they were liable to be deceived. And we find, that ſome little time after Chriſt charges them with having left their firſt love. And he exhorts them, "Remember therefore from whence thou art fallen, and repent, and do thy firſt works, or elſe I will come unto thee quickly, and will remove thy candleſtick out of its place, except thou repent," Rev. ii. 5.

Having predeſtinated us unto the adoption of children by Jeſus Chriſt, to himſelf, according to the good pleaſure of his will. As it was the purpoſe of God that all believers ſhould be his elect; ſo it was alſo his good pleaſure that all believers ſhould be adopted into his family; for he had predeſtinated that ſuch ſhould be his children, and they were begotten in Chriſt Jeſus by his miniſters, through the goſpel; for, ſays Paul to the Corinthians, In Chriſt Jeſus I Eph. i. 5.

have begotten you through the goſpel, 1 Cor. iv. 15. And to the praiſe of the glory of his grace be it, that all believers are *the children of God, by faith in Chriſt Jeſus*, Gal. iii. 26.

This paſſage is more applicable to the ſcriptural election I contend for, than to Calviniſtic.

Eph. i. 11. In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him, who worketh all things after the counſel of his own will.

Here the apoſtle tells them, that it is in, or by Chriſt, that they had obtained an inheritance, &c. The inheritance was before provided in Chriſt; therefore he doth not mean, that they had done any thing primarily to obtain it; but that they had accepted the terms, whereby the conveyance of it was made over to them, viz. by believing in Chriſt. For God had predetermined, according to his purpoſe, that all the Gentile believers ſhould be made partakers of this inheritance. And he had cauſed things ſo to work about, after the counſel of his own will, that the goſpel was preached unto the Gentiles, the inheritance offered; and theſe he now ſpeaks to had accepted of it, and thereby become his heirs.

Philip i. 6. Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of our Lord Jeſus Chriſt.

It is not certain whether Paul means God's good work in planting the goſpel, or his good work begun in their hearts. Mr. Henry, a ſtrong advocate for the doctrine of Calviniſtic election, acknowledges that this may be read, "A good work among you," and may be underſtoood in the general of the planting of the church

church among them: "He who hath planted Chriſ-
"tianity in the world, will preſerve it as long as the
"world ſtands. Chriſt will have a church till the
"myſtery of God ſhall be finiſhed, and the myſtical
"body completed. The church is built upon a rock,
"and the gates of hell ſhall not prevail againſt it."
And then he ſignifies that it ought rather to be ap-
plied to particular perſons. And as the Calviniſts
always apply it as the Jews did the promiſes made to
faithful Abraham, only to themſelves, it is againſt
their ſenſe of it that I mean to object.

I verily believe that God is the author, the firſt
cauſe, or beginner, of the *good work* in the heart of
man, and that he will infallibly carry it on in the
"hearts of all believers, if they always obey him, as
Paul ſays theſe Philippians did," ii. 12. And *work out
their own ſalvation by fear and trembling:* for moſt
certainly no proper means ſhall be wanting on the part
of God or Chriſt.

But I cannot think that God will irreſiſtibly carry
it on in the heart of man, to the day of the Lord
Jeſus, unleſs the perſon is a worker together with
God. Firſt, becauſe the word of God no where
that I know of, ſays that he will irreſiſtibly and un-
conditionally carry it on.

And ſecondly, becauſe I think many inſtances of
the contrary may be produced. I am well aſſured that
a noted Calviniſt poſitively declared in a ſermon, that
the good work was begun both in Lot, and his wife.
For "while he yet lingered, the angel laid hold on
his hand, and on the hand of his wife, the Lord being
merciful unto them, and brought them out." But
he did not remind them, that when Mrs. Lot diſobeyed

the command given to her, the good work ceaſed. But our bleſſed Saviour particularly bid his diſciples to remember Lot's wife. Now, what end could this caution anſwer, if the good work could not ceaſe in them?

And it is aſſerted of King Saul, that "God gave him another heart, 1 Sam. x. 9. And the ſpirit of God came upon him." But yet after he had rejected two poſitive commands, or refuſed to work together with God, in the way that God appointed, the ſpirit of the Lord departed from Saul, 1 Sam. xvi. 14. And we find, the night before he was ſlain, that the Lord was departed from him, and became his enemy.

Was not the good work alſo begun in Solomon? But yet he became an idolator, and before his death, intentionally a murderer, 1 Kings xi. 40. And I believe none can prove that the good work was carried on in him to his dying hour. David had ſaid to him, *If thou forſake the Lord, he will caſt thee off for ever.*

The righteous man, who hath this bleſſed ſentence pronounced upon him, *He ſhall ſurely live.* And God moſt certainly intends that he ſhall, if he continues righteous. Yet he as ſurely declares of him, If he truſt to his own righteouſneſs, and commit iniquity, all his righteouſneſs ſhall not be remembered; but for his iniquity that he hath committed, *he ſhall die for it.*

In thoſe that Jeſus ſays were branches of him, otherwiſe how could they be *in him?* But we find if they proved *barren*, Chriſt ſays his Father will *take them away*, John xv.

In

In them who had the talents given. Yet we find one of them buried his, and was condemned, Matt. xxv.

In thoſe that ſuffered the Devil to take away the word out of their hearts, leſt they ſhould believe and be ſaved, Luke viii. 12.

In the multitude of them that believed; for they were of one heart and one ſoul, &c. &c. *And great grace was upon them all.* Neither was there any among them that lacked, for as many as were poſſeſſed of lands or houſes ſold them, &c. &c. And it appears that Ananias was one of theſe; and yet we have reaſon to believe the good work was not carried on in him irreſiſtibly; becauſe he conceived a lie in his heart, and died with it almoſt in his mouth.

In the elect Romans, and yet Paul tells them, if they did not *continue* in the goodneſs of God, they alſo ſhould be *cut off.* And he adviſes them to walk charitably with their *elect brother*, and not to *deſtroy* him with their meat, *for whom Chriſt died.*

And ſays he, "For meat deſtroy not the work of God." But how was it poſſible they ſhould deſtroy it, if God irreſiſtibly carried it on? See Rom. xiv. 20.

And he exhorts the elect Corinthians, to "take heed, leſt through their knowledge the weak brother *periſh, for whom Chriſt died.* Now, if Chriſt died for him, and he was their brother in Chriſt, no doubt but the good work was begun in him, 1 Cor. viii. 11.

And he directs them to "deliver one of their church to Satan, for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus."

Now, if Paul was aſſured that God would Calviniſtically carry on the work, to the day of the Lord Jeſus, why did he interfere, and direct him to be de-

livered to Satan, that the ſpirit might be ſaved in (or the good work carried on to) the day of the Lord Jeſus? 1 Cor. v. 5.

In the Galatian Chriſtians; for Paul ſays to them, "For ye are all the children of God by faith in Chriſt Jeſus." And yet he aſſures them, that if they were circumciſed Chriſt ſhould profit them nothing. By which it appears that circumciſion as well as meat, could deſtroy the work of God, Gal. iii. 26.—v. 2.

In the Laodiceans. And yet becauſe they were lukewarm, Chriſt ſays, "I will ſpue thee out of my mouth." Which he could not do, if they were not in him, Rev. iii. 14.

In thoſe ſpoken of by Paul. For it is impoſſible for thoſe who were once (not now) enlightened; and have (ſome time before) taſted of the heavenly gift; and were (formerly) made partakers of the Holy Ghoſt; and have (in times paſt) taſted of the good word of God, and the powers of the world to come; *and have fallen away*, to renew them again to repentance, &c. Heb. vi. There is no *if* in the original, but it is literally in Engliſh; *and have fallen away*: for proof, ſee Mr. Weſley's Predeſtination Calmly Conſidered, p. 56.

Phil. i. And again. If we ſin wilfully after we have received the knowledge of the truth (and which way could Paul or any of them receive it, if the *good work* was not begun in them) there remaineth fiery indignation, Heb. x. And he adviſes Timothy to *war a good warfare, holding faith and a good conſcience, which ſome having put away, concerning faith have made ſhipwreck*. Now, how came they by faith and a good conſcience, like to that which Paul would have

Timothy

Timothy hold faſt? Certainly it was by *the good work of God begun in them.* And yet we find they made ſhipwreck concerning faith.

In thoſe ſpoken of by Peter. If after they have eſcaped the pollutions of the world, through the knowledge of the Lord and Saviour Jeſus Chriſt (which I think nothing but a *good work begun in them* could have accompliſhed) they are again entangled therein and overcome, *the latter end is worſe with them than the beginning,* 2 Peter ii. 20.

In thoſe ſpoken of by Jude, who were *twice dead.* They were firſt dead in ſin, like others: then quickened into life, which muſt be by the *good work begun in them.* Then their fruit withered, and they became ſpiritually dead again; *foaming out their own ſhame; to whom is reſerved the blackneſs of darkneſs for ever.*

In Paul. Yet he ſays he *kept under his body* (that is, he worked together with God) leſt he ſhould become a caſt-away. He could do all things through Chriſt which ſtrengthened him. But to ſtrengthen is not to *compel,* to *neceſſitate*; for that is to overmaſter; but is to *aid* and *aſſiſt,* to *work together with.* And Paul knew that he had worked together with God, and that was a comfort to him; for he ſays, I have (mind that) I *have* fought a good fight, I *have* finiſhed my courſe, *I have* kept the faith, 1 Cor. ix. 27.—2 Tim. iv. 7.

From theſe paſſages it appears that God does not Calviniſtically carry on the good work which he begins in the heart of man. But it is carried on conditionally; therefore this text, Phil. i. 6. if taken in

their ſenſe, will not prove that they are unconditionally elected.

Many more paſſages may be produced of a like import with theſe. I mean thoſe that oppoſe the doctrine of final perſeverance. But as I do not pretend particularly to oppoſe that doctrine here, I refer thoſe who wiſh to ſee them, to Mr. Weſley's Predeſtination Calmly Conſidered, with this caution. Take heed on what you found that doctrine, I hope you will not in ſubſtance begin it with a *Thus ſaith the Devil: Thou ſhalt not ſurely die*; but ye ſhall be as gods, Gen. iii. 5. which appears to be an inſinuation that you may fall *foully*, but not *finally*.

But do you begin it with a, "Thus ſaith the Lord." In the like day that thou eateſt thereof, thou ſhalt ſurely die, Gen. ii. 17. And then you will end it, with a *Thus ſaith Jeſus. If any man ſhall take away from the words of the book of this prophecy, God ſhall take away his part out of the book of life, and out of the holy city, and from the things that are written in the book*, Rev. xxii. 19.

1 Theſſ. v. 9. For God hath not appointed us to wrath; but to obtain ſalvation through our Lord Jeſus Chriſt.

God had appointed "that whoſoever believed in Jeſus ſhould not periſh, but have everlaſting life." Jeſus had ſaid, "He that believeth and is baptized ſhall be ſaved; he that believeth not ſhall be damned." The apoſtle and thoſe to whom he wrote were believers, conſequently if they perſevered to the end, they were "appointed to obtain ſalvation, and not to wrath."

2 Theſſ. ii. 13. But we are bound to give thanks alway to God for you brethren, beloved of the Lord, becauſe God hath

hath from the beginning, choſen you to ſalvation through ſanctification of the ſpirit, and belief of the truth.

The beginning, in ſcripture, ſignifies various things, as the firſt origin, the entrance into being, action, &c. The firſt promulgation of the goſpel, the firſt planting or reception of faith in the heart, &c. &c. The beginning of time is commonly reckoned from the foundation of the world; all before that is called eternity. We find the purpoſe of God to redeem man was formed in eternity, or before the foundation of the world, Eph. i. 4. The ancients, knowing that eternity had no beginning, figured it to themſelves in a ring, as having neither beginning nor end; and we ought not to ſuppoſe that the apoſtle had any idea of the beginning of eternity here; or of the beginning when *God created the heavens and the earth*; any more than Jeſus had when he ſaid to his apoſtles, Ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning, John xv. 27. Or John, when he ſaid, Jeſus knew from the beginning who they were that believed not, vi. 64. Again, I write no new commandment unto you, but an old commandment, which ye had from the beginning. The old commandment is the word which ye have heard from the beginning, Eph. ii. 7. Now, by the word he ſpeaks of, faith cometh, or beginneth in them, according to Paul. And as we read, that when Paul and Silas preached it to the Theſſalonians, ſome of the Jews, and a great multitude of devout Greeks, believed and conſorted with Paul and Silas, Acts xvii. We may therefore rationally conclude, that they thought themſelves bound to give thanks to God for the

the ſucceſs of the word among them: or that they were thankful, that almoſt as early as the goſpel was preached among theſe Gentiles, they were converted to the Chriſtian faith; and therefore according to the purpoſe of God before the fonndation of the world, they were choſen from the beginning of their confidence, or faith in Chriſt, to ſalvation: *through* (not *to*) their belief of, and obedience to the truth, and by the aids of that good ſpirit, promiſed to aſſiſt and ſtrengthen, but not irreſiſtibly to compel believers.

And he tells them in the next verſe, "He called you to this by our goſpel; they were invited by that to partake of the ſalvation offered; and he bids them ſtand faſt, and *hold what they have been taught*. And he had before told them, that the reaſon of his ſending to know their faith, or whether they ſtood faſt in it, was, "leſt the tempter have tempted you, and our labour be in vain." But if he had known they were Calviniſtically elected, he would have been in fear of their being loſt, and thereby rendering all his labour on them in vain. Nor of their *quenching the ſpirit*, which he commands them not to do; nor of their being *weary in well-doing*.

And it may be further obſerved, that the apoſtles do not ſay that any were the elect of God, in a goſpel ſenſe, before they were believers in Jeſus. Not believers themſelves are any where ſaid to have belonged to the *election of grace*, before they were believers; for as James ſays, it is thoſe who are *rich in faith* that God elects," &c. But if the apoſtles had ſuppoſed that a certain fixed number were Calviniſtically elected, then they might have included all ſuch as did not make a profeſſion before they were forty

or

or ſixty years of age; and alſo all the children that belonged to that number, ſeeing all theſe were as much the objects of, and as fully entitled to ſalvation, by the decree of perſonal unconditional election, as the others were.

And if theſe people were Calviniſtically elected, and if, as the Calviniſts ſay, all the elect number were from eternity, with them, abſolutely elected to ſalvation, ſanctification of the ſpirit, and belief of the truth: then it follows, that none of thoſe who died in their infancy could be of the elect number, for it was not poſſible for them to believe the truth: therefore they muſt be reprobates, and now ſuffering in hell.

This epiſtle is addreſſed to the whole church of the Theſſalonians who are ſaid to be in God, and Jeſus Chriſt. But if any ſhould ſay they were from (the beginning of) eternity, perſonally and abſolutely, or unconditionally elected to holineſs here, and eternal life hereafter, why ſhould Paul command them in the name of the Lord Jeſus to withdraw themſelves from every brother that walketh diſorderly? What! withdraw themſelves from the beloved of the Lord, whom he had unconditionally choſen, becauſe they did not perform the conditions mentioned in the traditions which they had received of Paul? Withdraw themſelves from thoſe who are ſaid to be in God and Jeſus Chriſt from eternity, and loved by them with an everlaſting unchangeable love? Surely he ought rather to have commanded them ſtill to walk in love with ſuch, "For this is the meſſage that ye have heard from the beginning, that ye ſhould love one another," 1 John iii. 12.

With

2 Tim. i. 9. Who hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace which was given us in Chriſt Jeſus before the world began.

I cannot ſee any thing in this verſe, inconſiſtent with my notions of calling and election. God had in mercy delivered or ſaved believers from the condemnation of their ſins, when they embraced his holy calling, or that goſpel which leads to holineſs of life; and this calling and pardon was not according to their works; becauſe they deſerved judgment and miſery. But it was according to, or proceeding from, his own gracious purpoſe, by which he had determined before the world began, to *ſend his Son with* the gracious goſpel of pardon and ſalvation to poor ſinners; and in the fulneſs of time, to ſend him to fulfil, and make known his purpoſe by the goſpel, and by it to call, or invite both Jews and Gentiles to become his people, that whoſoever *believeth in him ſhould not periſh, but have everlaſting life.* And the following verſes confirm this ſenſe of it.

—ii. 19. The Lord knoweth them that are his.

To bring this paſſage in order to prove that ſome are Calviniſtically elected, is, in my opinion, to limit the wiſdom and knowledge of the infinitely wiſe God; for it implies, unleſs he had thus elected a certain number, he could not *know* who were his. But I think the words convey no ſuch idea; for God can moſt certainly know who it is that feareth him and worketh righteouſneſs, as Cornelius did, whether they are abſolutely elected or not; and all ſuch are accepted with him. And wherever there are any ſincere Chriſtians, the

the Lord *knoweth* or *approveth* of them; and he will know and own every one that nameth the name of Chriſt (or that profeſſeth Chriſt to be his Lord and Maſter) and departeth from iniquity. For, *if any man love God, the ſame is known of him*, 1 Cor. viii. 3. "The Lord *knoweth* the way of the righteous, Pſalm i. 6. and his people of old were *known* by him when they were obedient: but caſt off and puniſhed afterwards for their diſobedience; for ſays he, "You only have I *known* of all the families of the earth, therefore I will puniſh you for all your iniquities," Amos iii. 2.

Goadſby ſays, that "by this whole verſe the apoſtle repreſents the goſpel covenant as having a ſeal annexed to it, on one ſide of which, or on God's part was written, *The Lord knoweth* (careth for) *them that are his*; thoſe that are faithful to him: and on the other ſide, or on our part was written, Let every one that nameth the name of Chriſt, depart from iniquity."

Paul, a ſervant of God, and an apoſtle of Jeſus Chriſt, according to the faith of God's elect, and the acknowledging of the truth which is after godlineſs. Titus i. 1.

In hope of eternal life, which God that cannot lie, promiſed before the world began; or, *in ancient times*; for thus the beſt commentators ſay it ought to be rendered. —2.

Theſe verſes entirely coincide with my ſentiments. For by the *faith of God's elect*, is meant, the faith of believers, who are God's elect; and beſt manifeſt their faith in acknowledging, or practiſing that truth which is *after godlineſs, in hope of eternal life*. Not in the poſſeſſion of it; nor yet in abſolute aſſurance of it; for hope would then be precluded. "For

"we

we are ſaved by hope, but hope that is ſeen is not hope; for what a man ſeeth (or is ſure of) why doth he yet hope for? Rom. viii. 24. But our hope is built upon a ſure foundation, viz. the word of God which cannot lie; which in ancient times promiſed a Saviour. And hath bid all the ends of the earth to *look unto him and be ſaved*; *to incline their ears, and come unto him*; *to hear, and their ſouls ſhall live*; and he would *make an everlaſting covenant* with them; and if they fulfilled this covenant, and held faſt the beginning of their confidence ſteadfaſt unto the end, God would moſt certainly fulfill his word, and their hope would be crowned by poſſeſſion.

1 Pet. i. 2. Elect according to the foreknowledge of God the Father, through ſanctification of the ſpirit, unto obedience, and ſprinkling of the blood of Jeſus Chriſt.

Not elect without any regard to the foreknowledge of God, but elect according to that foreknowledge of God, which perceived that man would accept of, and be wrought upon by his ſpirit, grace, and goſpel; and it is not ſaid to eternal life, but to obedience.

But as I apprehend this paſſage is not expreſſive of Calviniſtic election, I refer the reader to the remarks already made upon it in the Second Scale.

1 Pet. ii. 8. And a ſtone of ſtumbling and a rock of offence, even to them which ſtumble at the word, being diſobedient, whereunto alſo they were appointed.

The apoſtle tells us in the verſe before, that Chriſt is *precious to believers*. But here he informs us that he is a ſtone of ſtumbling, and a rock of offence to *others*. He cannot mean that Chriſt is intentionally ſo; becauſe he tells us that "God is not willing that any ſhould periſh, but that all ſhould come to repentance."

ance." And we know that Chriſt would have gathered theſe ſtumbling ſinners under his wings; but they *would not*. They were invited to partake of the marriage ſupper; but they excuſed themſelves, and *would not come*. The ſupper was not provided in the manner, nor furniſhed with the toys of worldly honour, grandeur, and riches; with that great power, dominion, and glory which they expected, or wiſhed for; therefore they ſtumbled, and were offended at the mean appearance of the Prince, and at the plainneſs and ſimplicity of his entertainment. It did not ſuit their palates; therefore they rejected his word of call, and would not have him to reign over them; and in conſequence of their diſobedience were appointed to that puniſhment which was their due; for *he that believeth not is condemned already, becauſe he hath not believed on the name of the only begotten Son of God.* And the *wrath of God* abideth *on him.*

Some think the words *whereunto they were appointed*, mean that they were appointed to obtain ſalvation by that word, or goſpel, which they ſtumbled at, or rejected.

For how could they ſtumble at Jeſus, if he was not offered to them? Or at the word, if it was not preached unto them? Or, be diſobedient if God did not call and require that they ſhould obey it? Therefore it appears that they were of the number of thoſe who received not the love of the truth that they might be ſaved. *If they acted* as God had appointed that they ſhould act, they certainly were not diſobedient, but obedient to his appointment, and performed his will; and therefore could not be blame-worthy.

Dr.

Dr. Hammond ſays, the meaning of theſe words is, That they who diſobey the goſpel, ſtanding out obſtinately againſt it, were appointed by God to ſtumble and fall at the ſtone; that is, to be bruiſed by it, and by that means to be deſtroyed; it being juſt with God, that they who will not amend at the preaching of the goſpel, ſhould be condemned, and ſo the worſe for it. It cannot ſignify that God abſolutely ordained the unbelieving Jews to diſobedience, when as yet they were not; for then their future diſobedience was a compliance with the divine will, and ſo could not deſerve the name of *diſobedience*, becauſe it could not be both a compliance with, and diſobedience to the will of God; nor could this diſobedience be objected to them as their crime, unleſs compliance with the will of God be ſo, and it be a fault to be ſuch as God, by his immutable counſel and decree, hath ordained we ſhould be. Wherefore this paſſage cannot ſignify that the unbelieving Jews were appointed to diſobedience; but only that being diſobedient to the goſpel, ſo clearly revealed, and by ſo many miracles confirmed to them, they were appointed to fall and periſh, &c. &c. See Arm. Mag. vol. viii. p. 125.

1 John iv. 4. Ye are of God, little children, and have overcome them; becauſe greater is he that is in you, than he
——5. that is in the world. They are of the world: therefore ſpeak they of the world, and the world heareth
——6. them. We are of God. He that knoweth God heareth us. He that is not of God, heareth not us: hereby know we the ſpirit of truth, and the ſpirit of error.

It

It appears from verſe 2d and 3d, that there were ſome riſen up who did not acknowledge that Jeſus Chriſt was come in the fleſh; ſome think becauſe they did not like to conform to him in ſufferings. But the ſincere diſciples of Chriſt would not give place to theſe abſurd doctrines, but had overcome them, by the aids of the ſpirit of truth which had influenced them.

Theſe falſe teachers, it ſeems, wiſhed to conform to the world, were actuated by a worldly ſpirit, and taught doctrines that were moſt agreeable to fleſh and blood, therefore the world heareth them.

But ſaith the apoſtle, We are of God. He that knoweth God heareth us: He that knows that *faith without works is dead.* That the grace that doth not produce obedience, is received in vain. That if he would partake of the feaſt of fat things, he muſt come, when he is called to his Lord's table for them, and not wait to be fetched, or dragged.

That if he would have the prize, he muſt *ſo run*, as that he may obtain. If he would wear the crown, he muſt fight for it. If poſſeſs the kingdom, that he muſt ſtrive for it. And that without holineſs, no man ſhall ſee the Lord.

Now, he that knoweth all theſe things *heareth us*, the true followers of Jeſus; and hereby know we the ſpirit of truth. But he that is not of God heareth not us; and hereby know we the ſpirit of error. Now, what is there in theſe verſes to prove the doctrine of Calviniſtic election? eſpecially if we conſider what John ſays of this very world in the 14th verſe: "And we have ſeen, and do teſtify that the Father ſent the

Son to be the Saviour of the world; and that he had before ſaid, Jeſus was a *propitiation for the ſins of the whole world.*

Jude addreſſes himſelf to thoſe that are ſanctified by God the Father, and preſerved in Chriſt Jeſus, and called; and exhorts them to contend for the faith which was once delivered to the ſaints: for there were certain men crept in unawares, ungodly men; turning the grace of God unto laſciviouſneſs: But if this grace had operated irreſiſtibly, how could they turn it into laſciviouſneſs?

And he deſires to remind them how that ſome of the people who were ſaved from Egyptian bondage; and ſome of the angels who once were in a happy eſtate, fell or were deſtroyed, ver. 5, 6.

Jude 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt.

John Calvin ſays, "That devils, and reprobate men, are not only held faſt in God's fetters, ſo as they cannot do what they would, but they are alſo forced by God's bridle (ad obſequia præſtanda) to do as he would have them." And in the next chapter his words are "Men have nothing in agitation, they bring nothing into action, but what God by his ſecret direction hath ordered." *

"That God from all eternity, did not only decree in himſelf whatſoever comes to paſs, but (chap. v.) that his almighty power and providence extendeth itſelf

* Arminian Magazine, vol. i. p. 399.

itſelf to the firſt fall, and all other ſins of angels and men (mark now) and that not by bare permiſſion. *

Macovius ſaid at the Synod of Dort, "God did will ſin, ordain men to ſin, and would not at all that all men ſhould be ſaved; and this man's doctrine was publicly declared in the Synod to be pure and orthodox. †

Piſcator ſays, "Reprobates are preciſely appointed to this double evil, to be puniſhed everlaſtingly, and to ſin; and therefore to ſin, that they might be juſtly puniſhed." ‡

Again, "When God does *neceſſitate* man to ſin, that he may puniſh him for ſin, he doth juſtly, becauſe he hath power to govern man as he will."—"All things are done by the decree of God; and therefore all things are done of neceſſity: For whatſoever God hath decreed that comes to paſs neceſſarily, becauſe it cannot but come to paſs. And therefore Judas betrayed Chriſt neceſſarily, nor could his will to betray be changed, becauſe he betrayed Chriſt by the determinate council and fore-decree of God. Alſo that willing of Judas was the work of God, inaſmuch as it was moved of God; for by him we live, move, and have our being." ‖

"Although God ſimply and preciſely wills not that man ſhould do any more good than he doth, or that

* Samuel Acton's Propoſitions, &c. taken from Calvin's Inſtitutes, Book 3. chap. xxiii. ſect. 8. And Book 5.; and alſo Confeſſion of faith, chap. iii.

† Arminian Mag. vol. 1. p. 329.

‡ Ibid. p: 398.

‖ Arm. Mag: vol. vi. p. 170.

he ſhould omit any more evil than he omitteth, yet he cannot therefore be reproved of envy, or iniquity, or any other vice." *

Sturmius ſays, "Upon the privation of grace there follows a twofold neceſſity, *one* of ſinning, *another* of periſhing. For the reprobate being deſtitute of God's grace, and left to their own nature, as they *cannot* but ſin, ſo they cannot but periſh: unto which *double neceſſity* the reprobates are predeſtinated." †

Zanchius (this man and his works were ſo acceptable to the author of the Church of England vindicated from the charge of Arminianiſm, that he tranſlated ſome of his works, and publiſhed a ſhort account of his life, in 1769), ſays, "We grant that by this ordination of God, the reprobate are conſtrained by a neceſſity of ſinning, and thereby periſhing alſo, and ſo conſtrained that they cannot chuſe but ſin and periſh."—"We doubt not therefore to acknowledge, that there is incumbent upon the reprobate, by their immutable reprobation, a neceſſity of ſinning, and that unto death, and of ſuffering eternal pains for it." ‡

Leigh, in his Treatiſe of Divinity, Book iii. p. 3. ſaith as follows, "Neither hath God decreed only good things, but even juſtly the evil works of evil men, &c. &c. Again, "Nothing comes to paſs but what God hath decreed ſhall come to paſs; and nothing comes to paſs otherwiſe than as he hath decreed ſhall come to paſs." ‖

* Arminian Mag. vol. vi. p. 170.

† Ibid. vol. vi. p. 170.

‡ Ibid.

‖ Samuel Acton's Propoſitions, p. 35, 36.

The

The author of the doctrine of Abſolute Predeſtination, ſtated and aſſerted *, ſays, that the late learned and excellent Biſhop Hopkins did not go a jot too far in aſſerting, "It is moſt neceſſary, that we ſhould have our hearts well eſtabliſhed in the firm and unwavering belief of this truth; that whatſoever comes to paſs, Be it good or evil, we may look up to the hand and diſpoſal of all, to God. †

Mr. Perkin's, in his Commentary upon Heb. xi. 40. ſays, "That under the large extent of God's decree, we muſt include the ſinful actions of men; for God doth not barely foreſee them, but decrees the being of them, and ſo wills them after a ſort, though not to be done by himſelf, yet by others." Again, upon this verſe, Jude 4. he ſays, "That nothing comes to paſs without the decree of God; no, not the wickedeſt actions of men, which God not only ſeeth, but decreeth." ‡

I have more quotations to the ſame import, but I doubt they will be as tireſome to the reader as they are to the writer; for they appear to me in a moſt diſagreeable light, as I apprehend they repreſent God as being worſe than the devil, becauſe he only tempts and deceives, but may be reſiſted. But according to the account of ſome of theſe, God doth not only will ſin, but acts ſo as to enforce it, and then damns them for it.

But ſay others, the reprobates are not damned for doing that which they could not avoid, or were neceſſitated to do, but for not doing that which they

* Samuel Acton's Propoſitions, p. 5.

† Ibid.

‡ Zachary Stanton's Love of God to all mankind, p. 41.

might have done. I aſk then, firſt, If they would have been ſaved had they done that which they ſay they might have done? No, certainly; their doing this could not ſet aſide the unconditional decree of reprobation. Secondly, Was it ever poſſible for them to live a perfect ſpotleſs holy life? For the not doing which, I ſuppoſe they think they are damned? It never was poſſible, they readily allow. How then can they juſtly be damned becauſe they have not done it? They "periſh," ſays Paul, "who knew better than theſe people; becauſe they receive not the love of the truth that they *might* be ſaved."

This dreadful doctrine, that God ordained *ſin*, is not only the avowed ſentiment of a few rigid men; but is the *natural reſult* of two leading ſentiments which ſeem to be adopted and maintained by the Calviniſts in general; and to be the chief ſupports of their ſyſtem.

1. "That divine *foreknowledge* is grounded on his *fore-ordination*: That he foreknows future events, *becauſe* he has ordained them."

2. "That God from eternity has fore-ordained whatſoever comes to paſs." But the diſcuſſion of theſe ſubjects would lead us too far from the object now before us. It is earneſtly wiſhed that the abettors of theſe two ſentiments would impartially reconſider them.

But it is abſurd to ſuppoſe, that God can be the author of any thing ſo deteſtable to him as ſin is. We muſt then look for the *true* and *genuine* ſenſe of the verſe. And it appears that perſons who were guilty of ſuch crimes were of old condemned by the divine law, for that preſcribes puniſhment for their crimes;

crimes; and by reaſon of that condemnatory clauſe, theſe wicked men may be ſaid to be fore-ordained to condemnation. Jude mentions that Enoch had prophefied that ſuch ungodly people ſhould be puniſhed; and he gives ſeveral inſtances of the condemnation of ſuch ungodly wretches. And in this reſpect, theſe may be ſaid to be *fore-ordained* unto condemnation. For they were like thoſe who had before been condemned as *ungodly men*. Theſe alſo *turned the grace of God into laſciviouſneſs*. From whence it appears that theſe men had the grace of God, elſe how could they turn it into laſciviouſneſs? And theſe perſons are ſaid to be twice dead, by which it appears, Firſt, that, like others, they were *dead in treſpaſſes and ſins*.

Secondly, That they were by the goſpel and grace of God quickened and raiſed to a ſpiritual life, and eſcaped the pollutions of the world.

Thirdly, That, after this, they became again entangled therein, and fruſtrating the grace of God, became a ſecond time dead in ſin; for Jude cannot mean that they were twice naturally dead, becauſe they were then alive, and ſpots in their feaſts.

From hence it appears, that theſe very people might have been ſaved, had they kept themſelves in the love of God, as Jude adviſes the others to do, ver. 21. But as they gave place to the devil, they were under the condemnation which was of old ordained for ſuch ungodlineſs.

Whoſe names were not written in the book of life from the foundation of the world. Rev. xvii. 8.

That is, ſays Goadſby, "Whoſe names are not in the book, or regiſter of life, which has been kept from

the foundation of the world." The book of life is an alluſion to the regiſters in which the names of perſons are enrolled, to remain upon record, as members of a corporation, or freemen of a city: To be regiſtered in the book of life, is to be regiſtered as *true Chriſtians*, who have a right to the promiſe of eternal life." See chapter iii. 5. where it is ſaid, "He that overcometh I will not *blot out* his name," which is as much as to ſay, "he ſhall have a right to eternal life," chap. xxii. 14.

I think none but thoſe who are poſſeſſed of diſpoſitions ſimilar to thoſe of the proud boaſting Phariſee, will ſuppoſe that God caſts off the poor Publicans from the foundation of the world; eſpecially when we conſider the tenor, and poſitive declarations of his word to the contrary; for proof of which, I refer the reader to thoſe paſſages ſelected in the latter part of this work.

When God ſays of a righteous man, *He ſhall ſurely live*, no doubt but his name is then "written in the "book of life;" and God *intends* that he ſhall live; yet if the ſame man truſt to his own righteouſneſs, and commit iniquity, all his righteouſneſs ſhall not be remembered, but for his iniquity which he hath committed, *he ſhall die for it*. And no doubt but his name is then "blotted out of the book of life."

Rev. xx. 17. And whoſoever was not found written in the book of life was caſt into the lake of fire.

It will anſwer no purpoſe to have our names once "written in the book of life," to have been once *enlightened*, to have "taſted of the heavenly gift, and the powers of the world to come." If our names are found fairly written there at the day of judgment, when "every man ſhall be judged out of thoſe things which

which were written in the books according to his works." For the "fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all liars, ſhall have their part in the lake which burneth with fire and brimſtone: which is the ſecond death." And the true cauſes why they are not found written in the Lamb's book of life, who would have "gathered them as a hen gathereth her chickens under her wings, but they would not;" theſe true cauſes are here clearly aſſigned by the infallible teacher of mankind.

And there ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life. Rev. xxi. 27.

The beginning of this verſe only proves that perſons who die poſſeſſed of theſe abominable diſpoſitions will not be found written in the Lamb's book, nor ſuffered to enter into his glory. How can they, if Jeſus (as he ſays he will, chap. xxii 12.) "give to every man according as his work ſhall be?" Then, conſequently, without are dogs, and ſorcerers, and whoremongers, and murderers, and idolaters, and whoſoever loveth and maketh a lie."

And the latter part of the verſe only proves that perſons of a contrary diſpoſition ſhall be found ſtanding in his book. "Thou haſt a few names even in Sardis, which have not defiled their garments; and they ſhall walk with me in white, for they are worthy," chap. iii. 4. And bleſſed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city, xxii, 14.

Thus,

Thus, my lay brethren, I have, as I propoſed, ſelected for your conſideration, the principal paſſages that are brought by the Arminians, and Calviniſts, to prove and maintain their different doctrines. I think there are about one hundred paſſages more from whence the Calviniſts, and ſeveral hundreds more from whence the Arminians might ground ſome arguments in defence of, and to ſupport their different doctrines. But they are all, I think, of much leſs weight and importance than thoſe that are here produced. And I aſſure you that I have not knowingly omitted one paſſage, that ever I have heard the Calviniſts mention in defence of their doctrines.

And now, I hope, you will, in the conſideration of theſe paſſages, commit yourſelves to, and be guided by him, who "giveth wiſdom to all thoſe that aſk *aright*, and upbraideth not," Jam. i. 5.

CONCLUSION.

CONCLUSION.

UPON a review of the paſſages, which are before collected together for your conſideration, I was fully convinced, that there was no ſuch thing as Calviniſtic election contained in the Bible. But that all *believers* are *elect*, ſcripturally; belong to, and are included in the election of grace.

And ſure I am that there is no ſuch thing as Calviniſtic reprobation mentioned in the ſcriptures. But on the contrary, the kindneſs and love of *God* our *Saviour* towards *all men*, is moſt abundantly manifeſted. For our God, and his word poſitively declare it. See the following paſſages.

As I live, ſaith the Lord God, I have no pleaſure in the death of the wicked; but that the wicked turn from his way, and live: Turn ye, turn ye, from your evil ways; for why will ye die, O houſe of Iſrael? Ezekiel xxxiii. 11.

And the times of this ignorance God winked at, but now commandeth all men every where to repent. Acts xvii 30.

Therefore, as by the offence of one, judgment came upon *all men* to condemnation; even ſo by the Rom. v. 18.

right-

righteouſneſs of one, the free gift came upon *all men* unto juſtification of life.

Rom. xi. 32. For God hath concluded them all in unbelief, that he might have mercy upon all.

1 Tim. ii. 4. Prayer for all men is acceptable in the ſight of God our Saviour: Who will have (or willeth) all men to be ſaved, and to come unto the knowledge of the truth.

Titus ii. 11. For the grace of God that bringeth ſalvation to all men hath appeared. Note, I have rendered this verſe as our old Engliſh tranſlation, and the margin of many of our preſent Bibles read it. Why our tranſlators, who were chiefly Calviniſts, altered it, was beſt known to themſelves?

2 Theſſ. ii. 10. And Paul ſpeaks of "Them that periſh, becauſe they receive not the love of the truth, that they might be ſaved."

Theſe paſſages moſt plainly, and evidently demonſtrate, That God taketh no pleaſure in the death of the wicked. That he is willing that all men ſhould repent and be ſaved. That his free gift, mercy, and ſalvation, is for all, and that ſome who might be ſaved periſh, becauſe they receive not the love of the truth that they might be ſaved.

And I challenge all the Calviniſts in the world, to produce ſeven paſſages of ſcripture, equally full, pointed, clear, and expreſſive, that aſſert the contrary.

And though the Calviniſts declare, that Jeſus Chriſt did not die for all men. Yet the word of of our God moſt poſitively declares, that Jeſus Chriſt,

By

By the grace of God ſhould taſte death for every man. Heb. ii. 9.

He gave himſelf a ranſom for all. 1 Tim. ii. 6.

He is the propitiation for our ſins, and not for ours only, but alſo for the ſins of the whole world. 1 John ii. 2.

For the love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for all, then were all dead. 2 Cor. v. 14.

And that he died for all, that they which live ſhould not henceforth live unto themſelves, but unto him who died for them, and roſe again. —15.

And Peter tells thoſe he wrote to, that there would be ſome, "who privily ſhould bring in damnable hereſies, even denying the Lord that bought them, and ſhould bring upon themſelves ſwift deſtruction," 2 Peter ii. 1.

Now, theſe paſſages declare in full, pointed, and expreſſive language, that Jeſus Chriſt died for all, for every man, for the whole world; and that ſome of thoſe whom the Lord *bought, will bring upon themſelves ſwift deſtruction.*

And I challenge all the Calviniſts in the univerſe to produce five paſſages of ſcripture, that limit, or confine, the extent of the death of Chriſt to only a number of mankind, leſs than the whole, or which aſſert *Jeſus Chriſt did not die for all men.*

To the law and to the teſtimony, if they ſpeak not according to this word, it is becauſe there is no light in them, Iſaiah viii. 20.

READER.

R E A D E R.

AS the Calviniſts ſay, that the bleſſed Jeſus did not die for all men; and that a great part of our fellow creatures are unconditionally reprobated: is it not reaſonable that they produce twelve paſſages of ſcripture that ſay as they ſay, in oppoſition to theſe which I have ſelected from a great number?

The ſame ſcripture informs us that the fathers of the Jewiſh nation, who came out of Egypt, *did all* "eat of the ſame ſpiritual meat; and did *all* drink the ſame ſpiritual drink." That before Jeſus ſhall be gathered *all* nations. That we muſt *all* appear before the judgment ſeat of Chriſt, that *every one* may receive the things done in his body. But it doth not appear that theſe and other great truths of the goſpel, are declared in more pointed, plain, and expreſſive language, than thoſe I contend for.

Nor do the Calviniſts themſelves ſpeak plainer, or in a more explicit manner, when they declare it to be their will and pleaſure, that *all* their children ſhould turn out well, and be happy: or, when they affirm that *all* their ſuppoſed elect muſt be ſaved, and that every one of their ſuppoſed reprobate muſt be damned.

And if they can underſtand and believe one another when they ſpeak in this manner, why cannot they underſtand and believe the Holy Ghoſt in the paſſages here produced, eſpecially if they conſider that this great truth, *Jeſus died for all men*, is not contradicted in the Bible?

The

The Jailor, and *all* his were baptized. And the Pœdobaptiſt Calviniſts when diſputing with the Baptiſts, inſiſt upon it that the word *all* included every one, every individual perſon in his houſe; and the Baptiſts as readily allow it. Why then, when uſed in other paſſages, equally full, plain, and pointed, ſhould it mean only a part, or the leſſer number, when diſputing with the Arminians?

Jeſus commands his followers to "Teach *all* nations, to obſerve *all* things, whatſoever I have commanded you." But who knows (what *nations*, or) how many of theſe *things* he meant; if *all* means only, ſome of *all* ſorts?

Paul commands, or exhorts us to pray for *all men*, for *all* that are in authority, that we may live in *all* godlineſs and honeſty. For God will have *all* men to be ſaved, &c. But who can tell, from theſe words, how much godlineſs and honeſty we are to live in, if as the Calviniſts ſay, the *alls* before, and after this paſſage, mean *only ſome of all ſorts?*

Paul intimates to Timothy that they were, "Sound words which he had heard of him," 2 Tim. i. 13. And he ſays to the Corinthians, "We uſe great plainneſs of ſpeech," 2 Cor. iii. 12. For if the trumpet give an uncertain ſound, who can prepare himſelf to the battle? Except ye utter by the tongue words eaſy to be underſtood, how ſhall it be known what is ſpoken? 1 Cor. xiv. 8, 9. But if what the Calviniſts ſay be true, it appears that they were *unſound*, *uncertain*, and far from being *plain*, and eaſy words to be underſtood.

I know that the words *all*, and *world*, are in ſome places to be underſtood of a leſs number than the whole,

whole, becauſe the nature of the ſubject, or the context, plainly ſhew that they are ſo to be underſtood. But this is not the caſe in theſe paſſages, though ſome people, whoſe minds are at enmity againſt God's extending his goodneſs, love, and mercy, to all men, and who cannot bear the thought that the grace of God ſhould bring ſalvation to all men, will underſtand them ſo.

I ſhould fear that I miſrepreſented, and wreſted ſome of theſe plain paſſages, and miſerably tortured ſome of the good *ſound words* contained in them, and that I was guilty of little better than ſaying, white is white in one place, and black in the next; were I to aſſert, that the word *all* in the firſt part of ſome verſes, muſt be extended to *all* men univerſally; and that in the latter part, though it appeared to be uſed equally full and comprehenſive, it muſt be limited to only a *part* of them. That *all* means only ſome of *all* ſorts in the firſt verſe of the 2d chapter of 1ſt of Timothy. That in 2d verſe, it means *all* univerſally; and that in the 4th and 6th verſes, it again means only *ſome of all ſorts*; and that the *whole world* means only the leſſer part of it; and the leſſer part of it means the *whole world*.

And were I to aſſert that *all men every where*, means only *ſome men ſome where*. That *every* man means only *a few* of them; I ſhould expect others to ſay, that by the ſame rule of interpretation, ſome men ſome where, means all men every where, and a *few* in number, means *every man*.

If the Holy Ghoſt does not mean as he ſpeaks, in theſe plain paſſages, how can poor ſinners know by the word, what he means in other places? How can they

they tell what is ſin, or what not? What their duty, or what not? What is truth, and what not? And how can the word judge him that receiveth it not, as Jeſus ſays it ſhall? If what the Roman Catholics and Calviniſts ſay, be true, viz. that none but themſelves can underſtand it?

And if it be a myſtery, How is it that the Pope at Rome, and ſo many thouſand Calviniſts in Europe, pretend to know and publiſh it? No doubt but ye are the people, and wiſdom ſhall die with you."

Does not the ſcripture give us reaſon to think that the god of this world, the devil, would if he could, limit, or confine the benefits of the death of Chriſt to a number of mankind, leſs than the whole?

Does not the ſcripture alſo give us reaſon to think, that it is the Devil's will and pleaſure that the wicked ſhould not turn and live, and that he taketh pleaſure in the death of him that dieth?

That he doth not approve of the command of God, for *all* men *every where* to repent?

That he does not like that the free gift ſhould come upon *all* men to juſtification of life?

That he is much againſt God's having mercy upon *all?*

That he willeth that all ſhould *not* be ſaved, nor come unto the knowledge of the truth?

That he is unwilling that the grace of God ſhould bring ſalvation to, or for *all* men?

And that he will not (if he can hinder it) allow thoſe that may periſh, power to receive the love of the truth that they might be ſaved?

In ſhort, does it not appear that the Devil's ſentiments, will, and pleaſure, are diametrically oppoſite

to the ſentiments, will, and pleaſure of our bleſſed God, as declared in the paſſages which I have produced?

Do not the Calviniſts themſelves in their preaching, and writings tell us, that the Devil's will and pleaſure is ſimilar to the above deſcriptions of it?

And upon a fair compariſon of their doctrines of unconditional reprobation, and that Jeſus did not die for all men, with the will and diſpoſition of the God of Heaven, and with the will, pleaſure, and diſpoſition of the god of this world, does it not plainly appear that the Calviniſtic ſentiments are near akin to, and far more deſcriptive of, and agreeable to, the purpoſe, will, and diſpoſition of the god of this world, the Devil; than they are or can be with the purpoſe, will, and diſpoſition of the gracious and merciful God of Heaven?

And does it not appear very ſtrange that the Calviniſts ſhould believe the Devil's temper and diſpoſition to be agreeable to the deſcriptions here given of it, and yet they will not believe the contrary deſcriptions of the diſpoſition of our good and gracious God towards all men, as contained in the paſſages before mentioned?

If men will not believe our gracious God, when to encourage poor ſinners to hope for mercy, he condeſcends even to *ſwear*. If inſtead of believing what the Holy Ghoſt hath ſo plainly and fully declared, in the moſt emphatical and pointed language, they even dare to contradict it; are not they too much like the rebellious people, lying children that will not hear the law (or the word) of the Lord? That feed upon aſhes, and ſuffer a deceived heart to turn them aſide,

aſide, that they cannot deliver their ſoul, nor ſay, Is there not a lie in my right hand? Iſaiah xxx. 9. xliv. 20.

The twelve paſſages here ſelected for the uſe of the Calviniſts, like twelve pieces of fine ſterling gold, are full weight in the balances of the ſanctuary. And when the Calviniſts think proper to repay me, it certainly ought to be in coin ſtruck at the ſame mint, equally pure; and of equal weight in the balances of the ſanctuary.

And if they cannot produce paſſages of ſcripture equally full, plain, and expreſſive, to balance againſt theſe twelve which I have here preſented, I aſſure them that I ſhall not look upon any thing they ſend me as an anſwer to this piece.

For ſhould they produce volumes of their carnal reaſoning, with all the learning of Dr. Gill, or any other, I do not think myſelf bound to anſwer it. For one word of my God's, or a *Thus ſaith the Lord*, is of more value in my eſtimation than one hundred volumes of fallacious arguments framed to oppoſe it, or the carnal reaſoning of ten thouſand people.

But if they can produce paſſages that have a *Thus ſaith the Lord*, for them, of greater weight, and more comprehenſive, and expreſſive of their doctrines, than theſe twelve are of the oppoſite ones, and alſo a ſufficient number to overbalance thoſe which I have produced beſides; I aſſure them that I think it my duty, and the duty of of all my lay brethren to attend to, and ſuffer ourſelves to be convinced by them, and become converts to their doctrines.

But if it were not for the love of the truth, Why ſhould I ſay that then I ſhould think it our duty to become

become converts to ſuch doctrines? ſince they appear of themſelves to be of but little importance. For do they not declare that every man abſolutely belongs, either to the claſs of their elect, or to the claſs of their reprobates? Certainly they do. Therefore according to them, I certainly belong either to the the one or the other of theſe claſſes. Now, if I belong to their claſs of reprobates, can I by embracing their doctrines, and turning Calviniſt, avoid damnation? Certainly I cannot.

And if I belong to the claſs of their elect, can I by being an Arminian, and oppoſing their doctrines, forfeit ſalvation? Certainly I cannot.

Therefore theſe doctrines are but of little worth, I had almoſt ſaid, good for nothing. For if I am converted to them, and turn Calviniſt; yet that cannot ſave me, if I am one of their reprobates.

And if I continue an Arminian, and oppoſe them, yet even that cannot damn me, if I am one of their elect; for nothing can alter the unalterable decrees of God.

But if I ſhould turn Calviniſt, and refuſe to believe; or deny the plain truths of God's word, it may be much the worſe for me.

Therefore I think it beſt to "*Hold faſt* that form of ſound words" which I have heard, in faith and love which is in Chriſt Jeſus. And God grant me grace to do it, and to him ſhall be all the glory. Amen.

FINIS.